THE

LIVES

OF THE

Primitive Fathers, Martyrs,

AND OTHER

PRINCIPAL SAINTS:

COMPILED FROM

ORIGINAL MONUMENTS, AND OTHER AUTHENTIC RECORDS:

ILLUSTRATED WITH

THE REMARKS OF JUDICIOUS MODERN CRITICS AND HISTORIANS.

BY THE REV. ALBAN BUTLER.

THE THIRD EDITION.

IN TWELVE VOLUMES.

VOL. IV.

EDINBURGH:

PRINTED BY J. MOIR, PATERSON'S COURT,

FOR J. P. COGHLAN, NO. 37. DUKE-STREET, GROSVENOR-SQUARE, LONDON; AND F. COATES, NEWCASTLE.

1798.

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APRIL I.

St HUGH, Bishop of Grenoble, C.

From his life written two years after his decease, by his intimate friend Guigo, fifth prior of the great Chartreuse, by the order of pope Innocent II. Bollandus ad Apr. 1. p. 36. Mabillon. Annal. l. 66. n. 34. Pagi ad An. 1080. Hist. Liter. de la France, T. 11. p. 149.

A. D. 1132.

The first tincture of the mind is of the utmost importance to virtue; and it was the happiness of this saint to receive from his cradle the strongest impressions of piety, by the example and care of his illustrious and holy parents. He was born at Chateau-neuf, in the territory of Valence in Dauphiné, in 1053. His father Odilo served his country in an honourable post in the army, in which he acquitted himself of his duty to his prince with so much the greater fidelity and valour, as he most ardently endeavoured to sanctify his profession and all his actions by a motive of religion. Being sensible that all authority which men receive over others is derived from God, with an obligation that they employ it, in the first place, for the advancement of the divine honour, he laboured, by all the means in his power, to make his soldiers faithful servants of their Creator, and by severe punishments to restrain vices, those especially of impurity and lying. By the advice of his son, St Hugh, he afterwards became a Carthusian monk, when he was upwards of fourscore years old, and lived eighteen years in great humility and austerity under St Bruno, and his successors, in the great Chartreuse, where he died 100 years old, having received extreme-unction and the viaticum from the hands of his son. Our saint likewise assisted in her last

moments his mother, who had for many years, under his direction, served God in her own house, by prayer, fasting, and plenteous alms-deeds. Hugh from the cradle appeared to be a child of benediction. He went through his studies with great applause, and his progress in piety always kept pace with his advancement in learning. Having chosen to serve God in an ecclesiastical state, that he might always dwell in his house, and be occupied in his praises, he accepted a canonry in the cathedral of Valence. In this station the sanctity of his life, and his extraordinary talents, rendered him the ornament of that church, and the gentleness and affability of his deportment won him the affection of all his colleagues. He was tall and very comely, but naturally exceedingly bashful; and such was his modesty, that, for some time, he found means to conceal his learning and eloquence: nevertheless, his humility served only to shew afterwards those talents to more advantage and with greater lustre. For no virtue shines brighter with learning than modesty, as nothing renders scholars more odious or despicable than haughtiness and pride, which they discover by their obstinacy and clamours, by the contempt with which they treat those who dissent from them in opinion, and by their ostentatious pedantry, in embracing every occasion of exhibiting their supposed superior wit and extraordinary parts.

Hugh, then bishop of Die, but soon after archbishop of Lyons, and also cardinal legate of the holy see, was so charmed at first sight of the saint, when he happened to come to Valence, that he would not be contented till he had taken the good man into his houshould. He employed him in extirpating simony, and in many other affairs of importance. In 1080, the legate Hugh held a synod at Avignon, in which he took under consideration the desolate condition and the grievous disorders into which the church of Grenoble was sunk, through the sloth and bad example of its late mercenary pastor. The eyes of the legate and of the whole council were fixed on St Hugh, as the person best qualified, by his virtue and prudence, to reform these abuses, and restore the ancient glory of that church; and with them the

voice of the whole city conspired. But his reluctance and fears were not to be overcome, till he was compelled by the repeated commands of the legate and council. The legate took our newly appointed bishop with him to Rome, in order to his receiving the episcopal consecration from the hands of Gregory VII. who then sat in the chair of St Peter. The servant of God was glad of this opportunity of consulting the vicar of Christ concerning his own conscience; for during a great part of his life he had been extremely molested with troublesome temptations of importunate blasphemous thoughts against the divine providence. Pope Gregory, who was a man very well versed in the interior trials of souls, assured him that this angel of Satan was permitted by God, in his sweet mercy, to buffet him only for his trial and crown: which words exceedingly comforted the saint, and encouraged him to bear his cross with patience and joy. A devout soul, under this trial, which finds these suggestions always painful and disagreeable, ought not to lose courage; for by patience and perseverance she exceedingly multiplies her crowns, and glorifies God, who has laid it upon her shoulders, and who will, when he sees fit, scatter these mists, and on a sudden translate her from this state of bitterness and darkness into the region of light, joy, and the sweetest peace. St Hugh prayed earnestly to be freed from this enemy, but received for a long time the same answer with St Paul (1). In the mean while, his patience and constancy were his victory and his crown: and assiduous meditation on the sufferings of our divine Redeemer, who was made for us *a man of sorrows*, was his comfort and support.

The pious countess Maud would needs be at the whole charge of the ceremony of his consecration: she also gave him a crosier and other episcopal ornaments, with a small library of suitable books, earnestly desiring to be instructed by his good counsels, and assisted by his prayers. So Hugh after his ordination hastened to his flock, but being arrived at Grenoble, could not refrain his tears, and was exceedingly afflicted and terrified

(1) 2 Cor. xii. 9.

when he saw the diocese overrun with tares which the enemy had sown while the pastor slept. He found the people in general immersed in a profound ignorance of several essential duties of religion, and plunged in vice and immorality. Some sins seemed by custom to have lost their name, and men committed them without any scruple or sign of remorse. The negligence and backwardness of many, in frequenting the sacraments, indicated a total decay of piety, and could not fail introducing many spiritual disorders in their souls, especially a great lukewarmness in prayer and other religious duties. Simony and usury seemed, under specious disguises, to be accounted innocent, and to reign almost without controul. Many lands belonging to the church were usurped by laymen; and the revenues of the bishopric were dissipated, so that the saint, upon his arrival, found nothing either to enable him to assist the poor, or to supply his own necessities, unless he would have had recourse to unlawful contracts, as had been the common practice of many others, but which he justly deemed iniquitous; nor would he by any means defile his soul with them. He set himself in earnest to reprove vice, and reform abuses. To this purpose he endeavoured, by rigorous fasts, watchings, tears, sighs and prayer, to draw down the divine mercy on his flock. And so plentiful was the benediction of heaven upon his labours, that he had the comfort to see the face of his diocese in a short time exceedingly changed. After two years, imitating therein the humility of some other saints, he privately resigned his bishopric, presuming on the tacit consent of the holy see. And putting on the habit of St Bennet, he entered upon a noviciate in the austere abbey of Chaise-Dieu, or Casa-dei, in Auvergne, of the reformation of Cluni. There he lived a year a perfect model of all virtues to that house of saints, till pope Gregory VII. commanded him, in virtue of holy obedience, to resume his pastoral charge. Coming out of his solitude, like another Moses descending from the conversation of God on the mountain, he announced the divine law with greater zeal and success than ever.

The author of his life assures us that he was an excellent and assiduous preacher.

St Bruno, and his six companions addressed themselves to him for his advice in their pious design of forsaking the world, and he appointed them a desert which was in his diocese, whither he conducted them in 1084. It is a frightful solitude, called the Chartreuse, or Carthusian mountains, in Dauphinè, which place gave name to the famous Order St Bruno founded there. The meek and pious behaviour of these servants of God took deep root in the heart of our holy pastor; and it was his delight frequently to visit them in their solitude, to join them in their exercises and austerities, and perform the meanest offices amongst them, as an outcast and one unworthy to bear them company. Sometimes the charms of contemplation detained him so long in this hermitage, that St Bruno was obliged to order him to go to his flock, and acquit himself of the duties which he owed them. He being determined to sell his horses for the benefit of the poor, thinking himself able to perform the visitation of his diocese on foot, St Bruno, to whose advice he paid an implicit deference, opposed his design, urging that he had not strength for such an undertaking. For the last forty years of his life he was afflicted with almost continual head-achs, and pains in the stomach; he also suffered the most severe interior temptations. Yet God did not leave him entirely destitute of comfort; but frequently visited his soul with heavenly sweetness and sensible spiritual consolations, which filled his heart under his afflictions with interior joy. The remembrance of the divine love, or of his own and others spiritual miseries, frequently produced a flood of tears from his eyes, which way soever he turned them; nor was he able sometimes to check them in company or at table, especially whilst he heard the holy scriptures read. In hearing confessions he frequently mingled his tears with those of his penitents, or first excited theirs by his own. At his sermons it was not unusual to see the whole audience melt into tears together; and some were so strongly affected that they confessed their sins publicly on the spot. After sermon he was detained very long

in hearing confessions. He often cast himself at the feet of others, to intreat them to pardon injuries, or to make some necessary satisfaction to their neighbours. His love of heavenly things made all temporal affairs seem to him burdensome and tedious. Women he would never look in the face, so that he knew not the features of his own mother. He never loved to hear or relate public news or reports, for fear of distraction, or at least of dissipation. His constant pensioners, and occasional alms (in the latter of which he was extremely bountiful) were very expensive to him: insomuch, that though, in order to relieve the poor, he had long denied himself every thing that seemed to have the least appearance of superfluity, still, for the extending his beneficent inclination, he even sold, in the time of famine, a gold chalice, and part of his episcopal ornaments, as gold rings and precious stones. And the happy consequence of St Hugh's example this way was, that the rich were moved by it to bestow of their treasures to the necessitous, whereby the wants of all the poor of his diocese were supplied.

He earnestly solicited pope Innocent II. for leave to resign his bishopric, that he might die in solitude; but was never able to obtain his request. (*a*) God was pleased to purify his soul by a lingering illness before he called him to himself. Some time before his death he lost his memory for every thing but his prayers: the psalter and the Lord's prayer he recited with great devotion, almost without intermission: and he was said to have repeated the last three hundred times in one night. Being told that so constant an attention would increase his distemper; he said, "It is quite otherwise: by prayer I always find myself stronger." In the time of sickness, a certain frowardness and peevishness of disposition is what the best of us are too apt to give way to, through weakness of nature and a temptation of the enemy,

(*a*) St Hugh is ranked among ecclesiastical writers chiefly on account of his Chartulary or Collection of Charters with curious historical remarks, kept in MS. at Grenoble: from which Dom Maur d'Antine has borrowed many things in his new edition of Du Cange's Glossary, &c.

who seeks to deprive a dying person of the most favourable advantages of penance and patience, and to feed and strengthen self-love in the soul, while upon the very cross itself, and in the crucible into which she is thrown by a singular mercy, in order to her coming forth refined and pure. In this firey trial the virtue of the saints shews itself genuine, and endued with a fortitude which renders it worthy its crown. By the same test is pretended virtue discovered: self-love can no longer disguise itself: it cries out, murmurs, frets and repines; the masque which the hypocrite wore, is here pulled off: saints, on the contrary, under every degree of torture cruelty can invent, preserve a happy patience and serenity of soul. Hence the devil would not allow the virtue of Job to be sincere before it had been approved under sickness and bodily pain. (2) St Hugh left us, by his invincible patience, a proof of the fervour of his charity. Under the sharpest pains he never let fall one word of complaint, nor mentioned what he suffered: his whole concern seemed only to be for others. When any assisted him, he expressed the greatest confusion and thankfulness: if he had given the least trouble to any one, he would beg to receive the discipline, and because no one would give it him, would confess his fault, as he called it, and implore the divine mercy with tears. The like sentiments we read in the relation of the deaths of many holy monks of La Trappe. Dom Bennet, under the most racking pains, when turned in his bed, said: "You lay me too much at my ease." Dom Charles would not cool his mouth with a little water in the raging heat of a violent fever. Such examples teach us at least to blush at and condemn our murmurs and impatience under sickness. The humility of St Hugh was the more surprising, because every one approached him with the greatest reverence and affection, and thought it a happiness if they were allowed in any thing to serve him. It was his constant prayer, in which he begged his dear Carthusians and all others to join him, that God would extinguish in his heart all attachment to creatures, that his pure love might reign in all his

(2) Job xi. 5.

affections. One said to him: "Why do you weep so bitterly, who never offended God by any wilful crime?" He replied: "Vanity and inordinate affections suffice to damn a soul. It is only through the divine mercy that we can hope to be saved, and shall we ever cease to implore it?" If any one spoke of news in his presence, he checked them, saying: "This life is all given us for weeping and penance: not for idle discourses." He closed his penitential course on the 1st of April, in 1132, wanting only two months of being eighty years old, of which he had been fifty-two years bishop. Miracles attested the sanctity of his happy death; and he was canonized by Innocent II. in 1134.

There is no saint who was not a lover of retirement and penance. Shall we not learn from them to shun the tumult of the world, as much as our circumstances will allow, and give ourselves up to the exercises of holy solitude, prayer and pious reading. Holy solitude is the school of heavenly doctrine, where fervent souls study a divine science, which is learned by experience, not by the discourses of others. Here they learn to know God and themselves; they disengage their affections from the world, and burn and reduce to ashes all that can fasten their hearts to it. Here they give earthly things for those of heaven, and goods of small value for those of inestimable price. In blessed solitude a man repairs in his soul the image of his Creator which was effaced by sin, and, by the victory which he gains over his passions, is in some degree freed from the corruption of his nature, and restored in some measure to the state of its integrity and innocence, by the ruin of vice, and the establishment of all virtues in his affections; so that, by a wonderful change wrought in his soul, he becomes a new creature, and a terrestrial angel. His sweet repose and his employments are also angelical, being of the same nature with those of the blessed in heaven. By the earnest occupation of the powers of his soul on God and in God, or in doing his will, he is continually employed in a manner infinitely more excellent and more noble than he could be in governing all the empires of the world; and in a manner which is far preferable to all

the vain occupations of the greatest men of the world during the whole course of their lives. Moreover, in the interior exercises of this state a soul receives certain antepasts of eternal felicity, by which she intimately feels how sweet God is, and learns to have no relish for any thing but for him alone. O my friends, cried out a certain pious contemplative, I take leave of you with these words and this feeling invitation of the Psalmist: *Come, taste yourselves, and see*, by your own experience, *how sweet the Lord is.* But these and other privileges and precious advantages only belong to the true solitary, who joins interior to exterior solitude, is never warped by sloth or remissnes, gives no moments to idleness, uses continual violence to himself, in order perfectly to subdue his passions, watches constantly over his senses, is penetrated to the heart with the wholesome sadness of penance, his death always before his eyes, is always taken up in the exercises of compunction, the divine praises, love, adoration and thanksgiving, and is raised above the earth and all created things, by the ardour of his desires of being united to God, the sovereign good.

ON THE SAME DAY.

St MELITO, Bishop of Sardes, in Lydia, in the reign of Marcus Aurelius, C. To that emperor, in 175, he addressed an elegant and modest apology for the faith. From an eminent spirit of prophecy with which he was endued by God, he was surnamed *the prophet*, as St Jerom (1) and Eusebius testify (2).

St GILBERT, Bishop of Cathness in Scotland. Having administered that see with great sanctity for twenty years he died on the 1st of April 1240. See the Aberdeen Breviary.

(1) Catal. c. 24. (2) Eus. b. 4. Hist. c. 26. b. 5. c. 24.

APRIL II.

ST FRANCIS OF PAULA, C. FOUNDER OF THE ORDER OF MINIMS.

From the bull of his canonization, and the memoirs relating to it, with the notes of Papebroke, T. 1. Apr. p. 103. also Philip Commines, b. 6. c. 8. See Le Fevre, Cont of Fleury, b. 115. n. 111. 120. 144. Heylot, Hist. des Ord. Relig. T. 9. p. 426. Giry, a provincial of his Order, in his Lives of Saints, and in a particular dissertation; and De Coste, of the same Order, in his judicious and accurate life of this Saint, in 4to.

A. D. 1508.

THIS saint was born about the year 1416, at Paula, a small city near the Tyrrhenean sea, in Calabria, the midway from Maples to Reggio. His parents were very poor, but industrious, and happy in their condition, making the will and love of God the sole object of all their desires and endeavours. Their whole conduct was as it were one straight line directed to this point. Having lived together several years without issue, they earnestly begged of God, through the intercession of St Francis of Assisium, a son who might faithfully and assiduously serve him, and become an instrument to glorify his name, to whose service they solemnly devoted him. A son some time after this was born, whom they considered as the fruit of their prayers, named him after their patron, St Francis, and made it their chief care to inspire him with pious sentiments, and give him an education suitable to his holy destination. Francis, whilst yet a child, made abstinence, solitude and prayer, his delight. In the thirteenth year of his age, his father, whose name was James Martotille, placed him in the convent of Franciscan friars at St Mark's, an episcopal town of that province, where he learned to read, and laid the foundation of the austere life which he ever after led. He from that time denied himself all use of linen and flesh meat; and though he had not professed the rule of that Order, he seemed even in that tender age to surpass all the religious in a scrupulous observance of

every thing prescribed by it. Having spent one year here, he performed with his parents a pilgrimage to Assisium, the Portiuncula and Rome. When he was returned to Paula, with their consent he retired to a lonesome solitude about half a mile from the town; and to avoid the distraction of visits, he shortly after chose a more remote retreat in the corner of a rock upon the sea-coast, where he made himself a cave. He was scarce fifteen years old when he shut himself up in this hermitage, in 1432. He had no other bed than the rock itself, nor other food than the herbs which he gathered in the neighbouring wood, or what was sometimes brought him by his friends. Before he was quite twenty years old, two other devoutly inclined persons joined him, imitating his holy exercises. The neighbours built them three cells, and a chapel in which they sung the divine praises, and a certain priest from the parish church came, and said mass for them. This is reputed the first foundation of his religious Order, in 1436. Near seventeen years after, their number being much encreased, with the approbation of the archbishop of Cosenza, a large church and monastery were built for them in the same place, towards the year 1454. So great was the devotion of the people, that the whole country joined, and all hands were set to this work; even noblemen would share in carrying burdens. During the erection of this building, our saint performed several miracles. Among others a person deposed upon oath, in the process of the saint's canonization, that he himself was healed in an instant of a painful lameness in his thigh by the prayer of the servant of God. When the house was completed, he applied himself to establish regularity and uniformity in his community, not abating in the least of his former severity with regard to himself. His bed was no longer indeed the rock, but it was a board or the bare floor, with a stone or a log of wood for his pillow, till in his old age he made use of a mat. He allowed himself no more sleep than was absolutely necessary to refresh weary nature, and to enable him to resume his devout exercises with greater vigour. He took but one repast a day, in the evening, and usually

nothing but bread and water. Sometimes he passed two days without taking any food, especially before great festivals.

Penance, charity and humility, he laid down for the ground-work and basis of his rule. He obliged his followers to observe a perpetual Lent, and always to abstain not only from flesh, but also from all white meats, or food made of milk, such as cheese, butter, &c. also from eggs, all which the ancient canons forbid in Lent. In order more effectually to enforce obedience to this injunction, he prescribed a fourth vow, by which every religious of his Order binds himself to observe it. His intention, in enjoining this perpetual abstinence, was to repair in some sort the abuses of Lent among Christians. He always lamented to see that holy fast so much relaxed by the mitigations which the church has been obliged to tolerate, in condescension to the lukewarmness of the generality of her children. He hoped also, by example, to open the eyes of the rest of the faithful, to whom the sight of such a perpetual Lent, compared to their remissness in one of only forty days, might be a continual reproach and silent preaching, perhaps more effectual than by words. The saint took *Charity* for the motto and symbol of his Order, to shew it was to be its soul, and its most distinguishing characteristic, whereby to signify the intimate union of all its members, not only with one another, but with all the faithful, by their ardent love of God, that divine flame which glowed so warmly in his own breast, and which he eagerly endeavoured to kindle in all others. Humility, however, was his darling virtue. The greater he was before God, and the more he was distinguished in the sight of heaven, the less he appeared in his own eyes; and the more he was exalted among men, honoured and reverenced by popes and kings, the more earnestly did he study to live concealed and to debase himself beneath all creatures. It was his fondness for living concealed, unknown, and entirely forgotten by all men, that inspired him with the design in his earliest years of burying himself in a desert: in which part of his life, we know nothing of his sublime contemplations

and his heavenly raptures, or of his severe penance, emulating the Elias's and the Baptist's, because he sought to live hidden from the eyes of men, according to that mixim of true humility, *Love to be unknown*; nor did he only seek to conceal himself, and draw a veil over his other virtues, but also over his humility itself. An humility which sets itself forth with an exterior shew of piety, which draws respect, and receives honour, is generally false, only the shadow of that virtue, and in reality a subtle refined pride. At least it is always dangerous, and much to be suspected. But the humility of Francis was both true and secure, because hidden. When God discovered him to the world, the saint conversed with it so as always to retain the same spirit. Not yet twenty years old, he was the legislator and oracle of all who approached him: yet he was no ways elated on this account, he assumed nothing to himself, and professed that he knew nothing save Jesus Christ crucified, and that there is no virtue, no happiness, but in knowing our own littleness, and in being humble of heart with our divine Master. By this humility he was filled with the spirit of God, and, by a wonderful prodigy of grace, at nineteen years of age, became the founder of an eminent religious Order. Other Orders have their principal end and distinguishing characters; some being remarkable for their poverty, others for austerity, others for prayer, holy zeal, &c. That of St Francis of Paula eminently includes all the above-mentioned; but, to shew his value for humility, which he most earnestly recommended to his followers as the ground of all Christian virtues, he gave them a name that might express it, and begged of the pope, as a singular privilege, that his religious might be called *Minims*, to signify that they were the *least* in the house of God. Moreover, as in every community there must be a supreme, St Francis would have the superior of each house in his Order called Corrector, to put him in continual remembrance that he is only the servant of all the rest, according to that of Luke xxii. *He who is greater among you, let him be as the least.* But the more this saint humbled himself the more did God exalt him.

The archbishop of Cosenza approved the rule and Order of this holy man, in 1471. Pope Sixtus IV. confirmed it by a bull, dated the twenty-third of May, in 1474, and established Francis superior-general. This Order was then chiefly composed of laymen, with a few clerks, and only one priest, Balthasar de Spino, doctor of laws, afterwards confessor to Innocent VIII. About the year 1476, the saint founded another convent at Paterno, on the gulph of Tarentum; and a third at Spezza, in the diocese of Cosenza. In the year 1479, being invited into Sicily, he was received there as an angel from heaven, wrought miracles, and built several monasteries in that island, where he continued a whole year. Being returned into Calabria, in 1480, he built another at Corigliano, in the diocese of Rossano. Ferdinand, king of Naples, provoked at some wholesome advice the saint had given him and his two sons, Alphonsus duke of Calabria, and John cardinal of Arragon, persecuted him: but his third son, Frederic, prince of Tarentum, was his friend. The king, alleging that he had built monasteries without the royal assent, ordered a messenger to apprehend him at Paterno, and bring him prisoner to Naples. But the officer approaching to seize his person, was so moved at his humility, and the readiness with which he disposed himself to follow him, that, struck with awe, he returned to Naples, and dissuaded the king from attempting any thing against the servant of God. The holy man was favoured with an eminent spirit of prophecy. He foretold to several persons, in the years 1447, 1448, and 1449, the taking of Constantinople by the Turks, which happened on the twenty-ninth of May, in 1453, under the command of Mahomet II. when Constantine Palæologus, the last Christian emperor, was slain, fighting tumultuously in the streets. He also foretold that Otranto, one of the most important places and keys of the kingdom of Naples, would fall into the hands of the same infidels, three months before Achmat Bacha surprised it on the last day of August, 1480, to the great consternation of Italy and all Europe. But the servant of God promised the Christians, especially the

pious John, count of Arena, one of the generals of Ferdinand I. king of Naples, certain success the year following, when they recovered that city, and drove the infidels out of Italy, their victory being facilitated by the death of the Turkish emperor, and a civil war between the two brothers, Bajazet II. and Zizimes. The authentic depositions of many unexceptionable witnesses, given with all the formalities which both the civil and canon law require, prove these and many other illustrious predictions of the holy man, on several public and private occasions, (*a*) with regard to the kings of Naples, Ferdinand I. and Alphonsus II. and Louisa of Savoy, countess, afterwards dutchess of Angouleme, mother of king Francis I. in France, and many others. Laurence, bishop of Grenoble, of the most noble house of Alemans in Dauphinè, uncle to the most valiant and pious captain de Bayard, (*b*) in his letter to pope Leo X. for the canonization of St Francis, writes: "Most holy Father, he revealed to me many things which were known only to God and myself." In 1469, pope Paul II. sent one of his chamberlains, an ecclesiastic of the noble family of Adorno in Genoa, into Calabria, to inform himself of the truth of the wonderful things that were related of the saint. The chamberlain addressed himself to the vigilant archbishop of Cosenza, who assured him, from his own intimacy with the saint, of his sincere virtue, and extraordinary sanctity, and sent one of his ecclesiastics, named Charles Pyrrho, a canon of Cosenza, a man of great learning and probity, to attend him to Paula. This Pyrrho had been himself healed ten years before of a violent tooth-ach by the man of God touching his cheek with his hand, (of which the authentic depositions are extant) and had from that time frequently visited him. The saint was at work, according to his custom, among the masons who were laying the foundation of his church; but seeing two strangers coming towards him left his work, and came to meet them. He made them a low obeisance; and when the

(*a*) See many of these depositions in De Coste, part 2. and Bollandus.

(*b*) Surnamed *Le Chevalier sans peur & sans reproche.*

chamberlain offered to kiss his hand, according to the Italian custom of saluting priests and religious men, he would by no means allow it, and, falling on his knees, said he was bound to kiss his hands, which God had consecrated for the thirty years he had said mass. The chamberlain was exceedingly struck at his answer, hearing him, who was an entire stranger to his person, tell him so exactly how long he had been a priest; but concealing himself and his commission, desired to converse with him in his convent. The saint conducted him into a chamber. The chamberlain, who was a very eloquent man, made him a long discourse, in which, to try his virtue, he censured his institute as too austere, spoke much on the illusions and dangers to which extraordinary and miraculous gifts are liable, and exhorted him to walk in ordinary paths, trodden by eminent servants of God. The saint answered his objections with great modesty and humility; but seeing him not yet satisfied, he went to the fire, and taking out some burning coals, held them a considerable time in his hand without receiving any harm, saying: "All creatures obey those who serve God with a perfect heart." Which golden words are inserted by Leo X. in the bull of his canonization. The chamberlain returned to Cosenza full of veneration for the holy man, and told both the archbishop and his holiness, at his return to Rome, that the sanctity of Francis was greater than his reputation in the world. A youth, nephew to the saint, being dead, his mother, the saint's own sister, applied to him for comfort, and filled his apartment with lamentations. After the mass and divine office had been said for the repose of his soul, St Francis ordered the corpse to be carried from the church into his cell, where he ceased not to pray till, to her great astonishment, he had restored him to life, and presented him to her in perfect health. The young man entered his Order, and is the celebrated Nicholas Alesso, who afterwards followed his uncle into France, and was famous for sanctity and many great actions. (*c*)

(*c*) This miracle may be read with a detail of the circumstances in the

Lewis XI. king of France, a prince perhaps the most absolute, the most tenacious of his authority, jealous of his prerogative, and impatient of controul, that ever wore that crown; after an apoplectic fit fell into a lingering decay (1) Never had any man a stronger passion for life, or a greater dread of the very thoughts of death. Such was his frowardness and impatience that every one trembled to approach him: nor durst any ask him a favour. He gave his physician ten thousand crowns a month, as long as he should prolong his life, and stood in the greatest awe of him. He shut himself up in his palace or castle of Plessis-les-Tours, near the city of Tours. Jesters, buffoons, and dancers, were employed to divert his melancholy and peevishness, but in vain. He ordered prayers, processions and pilgrimages for his health, and even against the northwind, which he found injurious to him, and he caused holy relicks from the remotest places to be brought to Plessis into his chamber. His distemper still encreasing, he sent an

(1) Commines, b. 6. c. 7. 8. 12. Mezeray, &c. the life of this saint by F. Giry. Among other testimonies in confirmation of it, Bollandns produces the following extracts.

Ex processu facto in Castellione. SSmo ac Bmo Dno Leoni X. Loysius de Agno, Baro Castellionis, &c. Die 27. Nov. An. 1516. *de prodigiis Beati Viri talia quæ subsequuntur, coram nobis a subinsertis testibus recitata et enarrata fuerunt.*

D. Petrus de Paula, Consentinus, Terræ Castellioni Prætor, retulit quod Nicolaus nepos beati viri fuit ab ipso in Paula resuscitatus; et hoc miraculum est vulgatum in Calabria, et potissimum in Casalibus civitatis Consentinæ.

Ex processu facto in terra Xiliani. Supplicatur sanctitati vestræ pro parte syndicorum et magistrorum juratorum universitatis, et hujusmodi pertinentiarum terræ Xiliani Diæc. Marthuranæ . . . . . .

After several other miracles, related with the certificates of the witnesses upon oath, is added, n. 88.

Donna Andiana deponit per dictum sui patris, qualiter pater ejus vidit nepotem Fr. Francisci deportatum ad eum mortuum de duobus diebus, et vidit ipsum resuscitatum in conventu Paterni.

This nephew, Nicholas d'Alesso, was son of Andrew d'Alesso. The author of the life of St Francis of Paula, who was a religious man of the saint's own convent, and lived many years with him at Paula, speaks of this miracle as happening before the year 1460. Six other persons are related to have been raised from death by this saint: the authentic proofs of which, and many other miracles, may be seen in the Bollandists, and in De Coste's life of this saint.

ambassador to our holy hermit in Calabria, begging he would come to see him, and restore his health, making the greatest promises to serve both him and his Order. Hearing that the man of God would not be prevailed on by his promises to comply with his request, he intreated Ferdinand king of Naples to send him. Francis answered positively, that he could not tempt God, or undertake a voyage of a thousand miles to work a miracle, which was asked upon low and merely human motives. Lewis did not yet desist, but desired the pope to interpose in favour of his request. Sixtus IV. by two briefs, commanded Francis immediately to repair to the king. Hereupon the obedient saint, without delay, set out and passed through Naples, where he was exceedingly honoured by king Ferdinand. He took also Rome in his way, where he was treated with the highest distinction by the pope and cardinals. Embarking at Ostia, he landed in France, and cured many sick of the plague in Provence, as he passed. Lewis, in great joy, gave a purse of ten thousand crowns to him who brought the first news of the saint's arrival in his dominions, and sent the Dauphin, with the principal lords of his court, to meet him at Amboise, and to conduct him to his palace. The saint arrived at Plessis, on the twenty-fourth of April, in 1482. The king went out to meet him, attended with all his court, and falling on his knees, conjured him to obtain of God the prolongation of his life. St Francis told him, no wise man ought to entertain such a desire. To which he added this useful lesson, that the lives of kings had their appointed limits no less than those of his meanest subjects: that God's decree was unchangeable, and that there remained nothing to be done but for his majesty to resign himself to the divine will, and prepare for a happy death. The king gave orders that he should be lodged in an apartment in his palace, near the chapel, and assigned him an interpreter. St Francis often spoke to his majesty both in private and before his courtiers, and always with such wisdom, though a man without learning, that Philip Commines, who frequently heard him, says, that all present were persuaded the Holy Ghost

spoke by his mouth. By his prayers and exhortations he effected a perfect change in the king's heart, who having recommended to him his three children, and the repose of his soul, died in his arms perfectly resigned, on the thirtieth of August, in 1483.

King Charles VIII. honoured the saint even more than his father Lewis had done; would do nothing in the affairs of his conscience, or even in those of the state, without his advice; visited him every day as long as he stayed at Plessis, standing before him as a disciple, and engaged him to stand godfather to his son the Dauphin, to whom he gave the name of our saint. He built for him a beautiful convent in the park of Plessis, in a place called Montils: and another at Amboise, and upon the very spot where he met him when he was Dauphin: and going to Rome in 1495, where he made a triumphant entry, and was saluted emperor of Constantinople by Pope Alexander VI., he built there on Mount Pincio a stately monastery for this Order, under the name of the Blessed Trinity, in which none but Frenchmen can be admitted. In his reign the saint founded the convent of Nigeon near Paris, on which occasion, two doctors, who had violently opposed the institute before the bishop of Paris, were so moved by the sight of the saint at Plessis, that they entered his Order in 1506. Pope Julius II. again approved the rule in which the saint had made some alterations. King Charles VIII. dying in 1498, Lewis XII. succeeded him. He at first gave the saint leave to return to Italy; but quickly recalled it, and heaped honours and benefactions on all his relations. St Francis spent the three last months of his life within his cell, to prepare himself for a happy death, denying himself all communication with mankind, that nothing might divert his thoughts from death and eternity. He fell sick of a fever on Palm-Sunday in 1506. On Maundy-Thursday he assembled all his religious in the sacristy, and exhorted them to the love of God, charity with one another and with all men, and to a punctual observance of all the duties of their rule. After having made his confession, he communicated barefoot, and with a cord about his neck, which is the

custom of his order. He died on the 2d of April in 1508, being ninety-one years old. (*d*) He was canonized by Leo X. in 1519. His body remained uncorrupted in the church of Plessis-les-Tours, till the year 1562, when the Hugonots broke open the shrine, and found it entire, fifty-five years after his death. They dragged it about the streets, and burned it in a fire which they had made with the wood of a great crucifix. (2) Some of his bones were recovered by the catholics, and are kept in several churches of his Order at Plessis, Nigeon, Paris, Aix, Naples, Paula, and Madrid. In Tours the same Calvinists burned the body of St Martin, Alcuin, and many others. But Lewis of Bourbon, duke of Montpensier, governor of Anjou, Touraine, and Maine, a virtuous and valiant prince, soon gave chace to those sacrilegious plunderers, and restored the churches and religious places to their former possessors. (*e*) St Francis wrote two rules for his friars, with a *Correctorium*, or method of enjoining penances, and a third rule for nuns; all approved by pope Julius II. in 1506.

Vanity, and the love of the world, make men fond of producing themselves in public, and by having never cultivated an acquaintance with themselves, they shun the very means, look upon retirement as intolerable, and pass their life in wandering always from home, and in a studied series of dissipation, in which they secretly seek the gratification of their vanity, sloth and other passions, but meet only with emptiness, trouble,

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(2) Baillet; Helyot, Hist. des Ord. Relig. Le Fevre: the Contin of Fleury; Croisset.

(*d*) F. Papebroke had wrote, that St Francis was born only in 1438, and died sixty-nine years old; but retracted this mistake after he had seen the dissertation of F. Giry.

(*e*) See the verbal process and informations relating to the sacrileges committed in pillaging this church and convent of Plessis, taken in the presidial court of Tours, in 1562 and 1565, in De Coste, p. 482. His rich tomb, though empty, is shewn in the church of his great convent at Plessis-les-Tours, a mile from the city of Tours. The church and convent are also stripped, by several accidents, of a great part of their rich ornaments and plate. Very near, the favourite palace of Lewis XI. is still standing, though in a decaying condition.

and vexation. Man can find happiness only in God and in his own heart. This he flies who cannot bear to converse with God and his own heart. On the contrary, he who is endued with the spirit of prayer, finds the greatest relish in the interior exercises of compunction and contemplation, and in conversing with heaven. Solitude is his chief delight, and his centre: here he lives sequestered from creatures, and as if there were only God and himself in the world, except that he ceases not to recommend all men to God. In paying the debts of charity, and other exterior duties, to his neighbours, his heart is fixed on God, and he has purely his divine will in view. So that, even in his public actions, he deposits his intention and sentiments in the bosom of his God and Redeemer, and has no regard to creatures but as he considers God and his holy will in them. *You are dead*, says the apostle (3), *and your life is hid with God in Jesus Christ.*

ON THE SAME DAY.

St APIAN, M. called by the Greeks and Latins APHIAN, and sometimes AMPHIAN. He was born of rich and illustrious parents in Lycia, and by them sent in his youth to study eloquence, philosophy, and the Roman laws, in the famous schools of Berytus, in Phœnicia. He made a most rapid progress in learning: but it was his greatest happiness, that, having embraced the Christian faith, he, by the means of prayer and retirement, preserved his innocence and virtue untainted in the midst of vice and lewdness. Returning home after his studies, he found his parents yet idolaters; and therefore withdrew to Cæsarea in Palestine, being at that time eighteen years of age. St Pamphilus there expounded the holy scriptures with great piety and learning, and Apian became one of his auditors. Such was his conduct in that school of martyrs as prepared him to take the lead among them, and set the rest an example. Dioclesian, having abdicated the empire at Nicomedia, on the first of May in 305, Galerius Maximianus, the chief promoter of this bloody persecution, was declared

(3) Coloss. iii. 3.

emperor of the East, which Maximinus Daia governed under him, as Cæsar. There came letters to Cæsarea from the last mentioned, containing orders to the governor to compel all persons whatever to attend the public solemn sacrifices. Then Apian, without having communicated his design to any person, "Not even to us, (says the historian Eusebius,) with whom he dwelt." went to find out the governor Urbanus as he was sacrificing, and came near to him, without being perceived by the guards that surrounded him; and taking hold of his right-hand, with which he was performing the ceremony, stopped him, saying: it was an impious thing to neglect the worship of the true God, and to sacrifice to idols and demons. God inspired this generous youth, not yet twenty years of age, by this daring and extraordinary action, to confound the impiety of the persecutors, and to shew them the courage of his servants. The guards instantly fell upon him, like so many wild beasts, cruelly buffeted his face, beat him down to the ground, kicked him unmercifully, hideously tore his mouth and lips, and wounded him in every part of his body. He was then thrown into a dark dungeon, where he remained a day and a night with his feet stretched very wide in the stocks. The next day he was brought before the governor, who commanded he should suffer the most exquisite tortures. He had his sides torn so that his bones and entrails appeared: and his face was so swoln with the blows he had received, that he could not be known by his most intimate acquaintance. His only answer to all questions, was: "I am a servant of Christ." His constancy having thrown the tyrant into a transport of rage, he ordered the executioners to apply to his feet lighted matches of flax dipped in oil. The fire burned up his flesh, and penetrated even to the very bones, and the juice of his body dropped from him like melted wax, but he still continued resolute. His patience struck the persecutors with astonishment: and when pressed by his tormentors to sacrifice and obey the judge, fixing his eyes upon them, he only replied: "I confess Christ the only God, and the same God with the father." He was then remanded to

prison, where he continued three days. Being then brought before the judge, he persisted in his confession, and though half-dead, was by his order cast into the sea. A prodigy ensued, of which there were as many witnesses, says Eusebius, as citizens of Cæsarea. He was no sooner thrown into the water, with stones tied to his feet, but both the sea and the city were shook with an earthquake accompanied with a dreadful noise, and the sea, as if it was not able to endure the corpse of the martyr, threw it up before the gates of the city; all the inhabitants went out to see this prodigy, and gave glory to the God of the Christians, confessing aloud the name of Jesus Christ. The triumph of St Apian happened on the 2d of April 306, in the nineteenth year of his age. See Eusebius, an eye-witness, de Martyr. Palæst. c. 4. and his genuine acts in Chaldaic, given to the public by Stephen Assemani, T. 2. p. 188.

St THEODOSIA, V. M. She was a native of Tyre. Having been educated in the Christian faith, she had by vow consecrated her virginity to God. She was not eighteen years of age, when, in 308, being at Cæsarea, and beholding there the cruelties exercised by the barbarous governor upon the servants of God, her zeal prompted her to address the confessors who stood bound in the square before the governor's court to be interrogated. She congratulated them on their happiness, and besought them to remember her in their prayers, when they should be with God, and earnestly exhorted them to patience and perseverance. The guards apprehended her, as if guilty of a crime on account of this action, and presented her to the governor, who for three years and a half had sought in vain, by every invention of cruelty, to extirpate the Christian name out of his province; but finding the blood of martyrs to be a seed which served to further the propagation of Christianity, he was no longer master of his fury. Seeing the undaunted air with which this tender virgin appeared before him, he took it for an insult of his power, and caused her to be stretched on the rack in the most cruel manner; and her sides and breasts to be torn with iron-

hooks and pincers, and at length her breasts to be cut off with the utmost barbarity. Nothing could draw from her the least complaint or sigh: but she suffered these tortures with an amiable cheerfulness painted on her face, and sweetly said to the judge: "By your cruelty you procure me that great happiness which it was my grief to see deferred. I rejoice to see myself called to this crown, and return hearty thanks to God for vouchsafing me such a favour." She was yet alive when the governor, finding it impossible to add to his cruelty, ordered her to be thrown into the sea. The other confessors he condemned to the mines in Palestine; but was himself shortly after beheaded by his master for his crimes. St Theodosia received her crown on the 2d of April, on which day her name occurs in the Roman, Greek, Russian, and other calendars. Her memory is honoured with particular devotion at Venice, and in many other places. Concerning her martyrdom, see Eusebius, an eye-witness, in his history of the martyrs of Palestine, ch. 7. and her acts published from the Chaldaic by Assemani, T. 2. p. 204. (*a*)

St Nicetius, called by the French Nizier, archbishop of Lyons, C. He was descended from an ancient noble Gaulish family in Burgundy, and by the care of virtuous parents received a learned and pious education. Humility and assiduous prayer were his favourite virtues from the cradle. In his father's house he always chose to appear the lowest in the family, though by birth he had a right to claim the highest place next his parents. He readily gave a preference in all things to his brethren; and took a singular delight, during his hours of recreation, in performing the most servile offices. He instructed, with the utmost diligence, the servants and children in all Christian duties, and taught them the psalter and church office. He succeeded his uncle, St Serdot, in the see of Lyons, in 551, which he governed with indefatigable zeal during twenty-two years till his happy death on the 2d day of April in 573. Great miracles confirmed the opinion of his sanctity:

(*a*) St Theodosia suffered under eighteen years of age: St Apian not yet twenty.

his relicks are preserved in the parish church of his name in Lyons: his memory is famous in France, and recorded in the Roman martyrology.

St Ebba, Abbess, and her companions, MM. In the ninth century St Ebba governed the great monastery of Coldingham, situated in Merch, or the Marshes, a province in the shire of Berwick, which was for some time subject to the English, at other times to the Scots. This was at that time the largest monastery in all Scotland, and had been founded by another St Ebba, who was sister to St Oswald and Oswi, kings of Northumberland. (*a*) In the year 870, according to Matthew of Westminster, or rather in 874, according to the Scottish historians, in an incursion of the cruel Danish pirates Hinguar and Hubba, this abbess was anxious, not for her life, but for her chastity, to preserve which she had recourse to the following stratagem. Having assembled her nuns in the Chapter-house, after making a moving discourse to her sisters, she with a razor cut off her nose and upper-lip, and was courageously imitated by all the holy community. The frightful spectacle which they exhibited in this condition protected their virginity. But the infidels, enraged at their disappointment, set fire to the monastery, and these holy virgins died in the flames spotless victims to their heavenly spouse, the lover and rewarder of chaste souls. See Matthew of Westminster, Baronius ad an. 870, Cressy, &c.

B. Constantine II. king of Scotland, marched against the infidels who advanced to plunder his dominions, and intercepting the forces of Hubba, cut off from the army of his brother king Hinguar by a sudden flood of the river Lenin, easily put them to flight. But was afterwards vanquished by Hinguar, near the town Cararia, and slain. In his last moments he repeated those words of the Psalm lxxvii. 19. *Lord* Je-

(*a*) The monastery of Coldingham was burnt by John, king of England, and after it was rebuilt retained only the rank of a priory, till the change of religion. A nephew of bishop Lesley, a Scottish Jesuit, tells us, in the lives of Scottish Saints which he compiled in Latin, that he found the ruins very stately when he took a survey of them in 1610. See this MS. history of Scottish Saints, p. 98.

sus, *abandon not to beasts the souls which serve thee.* His death is placed by bishop Lesley and Buchanan in 874. He was buried in the isle of Iona or Y-Colm-kill, and his tomb is said to have been honoured with miracles. The title of martyr is given him by King in his calendar on the 11th of March, the day on which he was honoured under that quality at St Andrew's. See Lesley, hist. l. 5. Buchanan, l. 6.

St BRONACHA, or BRONANNA, V. Abbess of Gleann-sechis, or Kill-sechis in Ireland: titular saint of the parish of Kill-Bruncha in the diocese of Dromore. See Colgan, in MSS. Contin. SS. Hibern. ad 2 Apr.

APRIL III.

SS. AGAPE, CHIONIA AND IRENE, SISTERS, AND THEIR COMPANIONS, MARTYRS.

From their original acts, abridged out of the presidial court registers of Thessalonica, in Surius, Ruinart, p. 421. Tillemont, T. 5, p. 240. and 680. Ceillier, T. 3. p. 590.

A. D. 304.

THESE three sisters lived at Thessalonica, and their parents were heathens when they suffered martyrdom. In the year 303, the emperor Dioclesian published an edict, forbidding, under pain of death, any persons to keep the holy scriptures. These saints concealed many volumes of those sacred books, but were not discovered or apprehended till the year following; when, as their acts relate, Dulcetius the governor being seated on his tribunal, Artemesius the secretary said: "If you please I will read an information given in by the Stationary, (*a*) concerning several persons here present." Dulcetius said: "Let the information be read." The solicitor read as follows: "The Pensioner Cassander to Dulcetius president of Macedonia, greeting. I send to

(*a*) Stationarius was a person appointed to keep ward in any place. Such officers, when distinguished by certain privileges, or particular benefits conferred upon them for past services in the army, were also called Beneficiarii.

your highness six Christian women with a man, who have refused to eat meats sacrificed to the gods. They are called Agapé, Chionia, Irene, Casia, Philippa, Eutychia, and the man's name is Agatho; therefore I have caused them to be brought before you." The president, turning to the women, said: "Wretches, what madness is this of yours, that you will not obey the pious commands of the emperors and Cæsars?" He then said to Agatho: "Why will you not eat of the meats offered to the gods, like other subjects of the empire?" He answered: "Because I am a Christian." Dulcetius. "Do you still persist in that resolution?" "Certainly," replied Agatho. Dulcetius next addressed himself to Agape, saying: "What are your sentiments?" Agape answered: "I believe in the living God, and will not, by an evil action, lose all the merit of my past life." Then the president said: "What say you, Chionia?" She answered: "I believe in the living God, and for that reason did not obey your orders." The president, turning to Irene, said: "Why did not you obey the most pious command of our emperors and Cæsars?" Irene said: "For fear of offending God." President. "But what say you, Casia?" She said: "I desire to save my soul." President. "Will not you partake of the sacred offerings?" Casia. "By no means." President. "But you, Philippa, what do you say?" She answered: "I say the same thing." President. "What is that?" Philippa. "That I had rather die than eat of your sacrifices." President. "And you, Eutychia, what do you say?" "I say the same thing, said she, that I had rather die than do what you command." President. "Are you married?" Eutychia. "My husband has been dead almost these seven months." "By whom are you with child?" She answered: "By him whom God gave me for my husband." "I advise you, Eutychia, to leave this folly, and resume a reasonable way of thinking; what do you say? will you obey the imperial edict?" Eutychia. "No: for I am a Christian, and serve the Almighty God." President. "Eutychia being big with child, let her be kept in prison." Afterwards Dulcetius added: "Agape, what is your resolu-

tion? will you do as we do, who are obedient and dutiful to the emperors?" Agape. "It is not proper to obey Satan; my soul is not to be overcome by these discourses." President. "And you, Chionia, what is your final answer?" "Nothing can change me," said she. President. "Have you not some books, papers, or other writings relating to the religion of the impious Christians?" Chionia said: "We have none: the emperors now reigning have taken them all from us." President. "Who drew you into this persuasion?" She said: "Almighty God." President. "Who induced you to embrace this folly?" Chionia repeated again, "Almighty God and his only Son our Lord Jesus Christ." Dulcetius. "You are all bound to obey our most puissant emperors and Cæsars. But because you have so long obstinately despised their just commands, and so many edicts, admonitions and threats, and have had the boldness and rashness to despise our orders, retaining the impious name of Christians; and since to this very time you have not obeyed the Stationaries and officers, who solicited you to renounce Jesus Christ in writing, you shall receive the punishment you deserve." Then he read their sentence, which was worded as follows: "I condemn Agape and Chionia to be burnt alive, for having, out of malice and obstinacy, acted in contradiction to the divine edicts of our lords the emperors and Cæsars, and who at present profess the rash and false religion of Christians, which all pious persons abhor. He added: As for the other four, let them be confined in close prison during my pleasure."

After these two had been consumed in the fire, Irene was a third time brought before the president. Dulcetius said to her: Your madness is plain, since you have kept to this day so many books, parchments, codicils and papers of the scriptures of the impious Christians. You was forced to acknowledge them when they were produced before you, though you had before denied you had any. (*b*) You will not take warning from the pu-

(*b*) They probably were not then in her custody, at least not known to Chionia, who had denied them; or she only denied herself convicted of the fact in court.

nishments of your sisters, neither have you the fear of death before your eyes, your punishment therefore is unavoidable. In the mean time I do not refuse even now to make some condescension in your behalf. Notwithstanding your crime, you may find pardon and be freed from punishment, if you will yet worship the gods. What say you then? will you obey the orders of the emperors? are you ready to sacrifice to the gods, and eat of the victims?" Irene. "By no means: for those that renounce Jesus Christ the Son of God are threatened with eternal fire." Dulcetius. "Who persuaded you to conceal those books and papers so long?" Irene. "Almighty God, who has commanded us to love him even unto death; on which account we dare not betray him, but rather chuse to be burnt alive, or suffer any thing whatsoever, than discover such writings." President. "Who knew that those writings were in the house?" "No body, (said she,) but the Almighty, from whom nothing is hid: for we concealed them even from our own domestics, lest they should accuse us." President. "Where did you hide yourselves last year, when the pious edict of our emperors was first published?" Irene. "Where it pleased God, in the mountains." President. "With whom did you live?" Irene. "We were in the open air, sometimes on one mountain," sometimes on another." President. "Who supplied you with bread?" Irene. "God, who gives food to all flesh." President. "Was your father privy to it?" Irene. "No; he had not the least knowledge of it;" President. "Which of your neighbours knew it?" Irene, "Enquire in the neighbourhood, and make your search." President. "After you returned from the mountains, as you say, did you read those books to any body?" Irene. "They were hid at our own house, and we durst not produce them; and we were in great trouble because we could not read them night and day as we had been accustomed to do." Dulcetius. "Your sisters have already suffered the punishments to which they were condemned. As for you, Irene, though you were condemned to death before your flight, for having hid these writings, I will not have you die so suddenly;

but I order that you be exposed naked in a brothel, and be allowed one loaf a day to be sent you from the palace; and that the guards do not suffer you to stir out of it one moment under pain of death to them." The infamous sentence was rigorously executed; but God protecting her, no man durst approach her, nor say or do any indecency to her. The president caused her to be brought again before him, and said to her: "Do you still persist in your rashness?" "Not in rashness, said Irene, but in piety towards God." Dulcetius. "You shall suffer the just punishment of your insolence and obstinacy." And having called for paper he wrote this sentence: "Since Irene will not obey the emperor's orders, and sacrifice to the gods, but, on the contrary, persists still in the religion of the Christians, I order her to be immediately burnt alive, as her sisters have been." Dulcetius had no sooner pronounced this sentence, but the soldiers seized Irene, and brought her to a rising ground where her sisters had suffered martyrdom, and having lighted a large pile, ordered her to mount thereon. Irene, singing psalms, and celebrating the glory of God, threw herself on the pile, and was there consumed in the ninth consulship of Diocletian, and the eighth of Maximian, on the 1st day of April; but Ado, Usuard, and the Roman martyrology, name St Agape and Chionia on the third, and St Irene on the 5th of April.

These saints suffered a glorious martyrdom rather than to offend God by an action which several Christians at that time, on various foolish pretexts, excused to themselves. How many continually form to themselves a false conscience, to palliate the enormity of gross sins, in spite of the light of reason and the gospel; in which their case is far more deplorable and desperate than that of the most flagrant sinners. These are often awakened to sincere repentance: but what hopes can we have of those who, wilfully blinding themselves, imagine all goes right with them, even whilst they are running headlong into perdition? How many excuse to themselves notorious usuries and a thousand frauds, detractions, slanders, revenge, antipathies, sensual fondnesses and criminal familiarities, envy, jealousy, hypocrisy, pride and

numberless other crimes? How often do men canonize the grossest vices under the glorious names of charity, zeal, prudence, constancy and other virtues? The principal sources of this fatal misfortune of a false conscience are, first, the Passions: These so strangely blind the understanding and pervert the judgment, that men fail not to extenuate the enormity of their crimes, and even to justify to themselves many violations of the divine law where any passion hath a strong bias. Whatever men are eagerly bent to commit, they easily find pretences to call lawful. A second cause of our practical errors are, the example and false maxims of the world. We flatter ourselves that what every body does must be lawful; as if the multitude of sinners could authorize any crime, or as if the rule by which Christ will judge us, was the custom or example of others; or, lastly, as if the world had not framed a false system of morals very opposite to the gospel. A third source of this dreadful and common evil, is an affected ignorance. Parents, magistrates, priests and others, are frequently unacquainted with several essential obligations of their state. How often are Christians ignorant of many practical duties which they owe to God, their neighbours and themselves?

ST RICHARD, B. C.

From his life by Ralph Bocking, some time his Confessarius, in two books, dedicated to Isabel countess of Arundel; extant in the Acta Sanctorum. The same is abridged in Surius. See another life of this saint in Capgrave, written also soon after his death; and F. Papebroke T. 1. April p. 277.

A. D. 1253.

ST RICHARD, was born at the manor of Wiche, famous for its salt wells, four miles from Worcester, being second son to Richard and Alice de Wiche. In order to keep faithfully his baptismal vows, he from his infancy always manifested the utmost dislike to gay diversions, and ever held in the highest contempt all worldly pomp: instead of which his attention was wholly employed in establishing for himself a solid foundation of virtue and learning. Every opportunity of serv-

ing others he regarded as his happiness and gain. The unfortunate situation of his eldest brother's affairs gave him an occasion of exercising his benevolent disposition. Richard condescended to become his brother's servant, undertook the management of his farms, and by his industry and generosity effectually retrieved his brother's before distressed circumstances. Having completed this good work, he resumed at Paris those studies he had begun at Oxford, leading with two select companions a life of piety and mortification, generally contenting himself with coarse bread and simple water for his diet; except that on Sundays and on particular festivals he would, in condescendance to some visitors, allow himself a little meat or fish. Upon his return to England, he proceeded master of arts at Oxford, from whence he went to Bologna in Italy, where he applied himself to the study of the canon law, and was appointed public professor of that science. After having taught there a short time, he returned to Oxford, and on account of his merit was soon promoted to the dignity of chancellor in that university. St Edmund, archbishop of Canterbury, having the happiness of gaining him for his diocese, appointed him his chancellor, and entrusted him with the chief direction of his archbishopric; and Richard was the faithful imitator of his patron's piety and devotions. The principal use he made of his revenues was to employ them to charitable purposes, nor would he on any terms be prevailed on to accept the least present in the execution of his office as ecclesiastical judge. He accompanied his holy prelate in his banishment into France, and after his blessed death at Pontigni, retired into a convent of Dominican friars in Orleans. Having in that solitude employed his time in the improving himself in theological studies, and received the order of priesthood, he returned to England to serve a private curacy, in the diocese of Canterbury. Boniface, who had succeeded St Edmund in that metropolitan see, compelled him to resume his office of chancellor with the care of his whole diocese. Ralph Nevil, bishop of Chichester, dying in 1244, king Henry III. recommended to that see an unworthy court favourite

called Robert Passelew: the archbishop and other prelates declared the person not qualified, and the presentation void: and preferred Richard De Wiche to that dignity. He was consecrated in 1245. But the king seized his temporalities, and the saint suffered many hardships and persecutions from him and his officers during two years, till his majesty granted him a replevin: upon which he recovered his revenues, but much impaired. And as, after having pleaded his cause at Rome before pope Innocent IV. against the king's deputies, and obtained a sentence confirming his election, he had permitted no persecution, fatigue, or difficulty, to excuse him to himself for the omission of any part of his duty to his flock; so now, the chief obstacles being removed, he redoubled his fervour and attention. He in person visited the sick, buried the dead, and sought out and relieved the poor. When his steward complained that his alms exceeded his income: "then, said he, sell my plate, and my horse." Having suffered a great loss by fire, instead of being more sparing in his charities, he said, "perhaps God sent us this loss to punish our covetousness," and ordered upon the spot more abundant alms to be given than usual. Such was the ardour of his devotion, that he lived as it were in the perpetual contemplation of heavenly things. He preached the word of God to his flock with that unction and success, which only an eminent spirit of prayer could produce. The affronts which he received, he always repaid with favours, and enmity with singular marks of charity. In maintaining discipline he was inflexible, especially in chastising crimes in the clergy: no intercession of the king, archbishop and several other prelates, could prevail with him to mitigate the punishment of a priest who had sinned against chastity. Yet penitent sinners he received with inexpressible tenderness and charity. Whilst he was employed in preaching a holy war against the Saracens, being commissioned thereto by the pope, he fell sick of a fever, foretold his own death, and prepared himself for it by the most melting ejaculations of divine love and thanksgiving. He died in a hospital at Dover, called God's House, on the 3d of April, in the year

of our Lord 1253, of his episcopal dignity the 9th, of his age the 56th. His body was conveyed to Chichester, and interred before the altar which he himself had consecrated in his cathedral to the memory of St Edmund. It was removed to a more honourable place in 1276, on the 10th of June, on which day our ancestors commemorated his translation. The fame of miraculous cures of paralytic and other distempers, and of three persons raised to life at his tomb, moved the pope to appoint commissaries to enquire into the truth of these reports, before whom many of these miracles were authentically proved upon the spot; and the saint was solemnly canonized by Urban IV. in 1262.

ON THE SAME DAY.

St Ulpian, M. He was a young zealous Christian of Tyre, who being encouraged by the example of St Apian and other martyrs at Cæsarea, boldly confessed Christ before the cruel judge Urbanus. The enraged governor ordered him to be first severely scourged, and then tortured on the rack; his joints being thereby dislocated, his bones broke, and his body so universally sore, that the slightest touch occasioned excessive pain. He was sewed up after this in a leather bag with a dog and an aspic, laid on a cart drawn by black bulls, carried to the sea-side, and cast into the waves. See Eusebius on the martyrs of Palestine, ch. 5.

St Nicetas, Abbot. He was a native of Bithynia, and from his infancy was brought up in austere monasteries by the care of his pious father Philaretus, who, after the loss of his wife, had himself embraced a monastic state. Nicetas emulated the most perfect examples of virtues: his mind was wholly occupied in prayer and pious reading, and his body was so extenuated by the severity of his fasts and watching, that it nearly resembled a walking skeleton. But his soul grew the more vigorous and active, in proportion as it was more disengaged from the flesh, and by contemplation approached nearer to the angels. St Nicephorus appointed him his coadjutor, and afterward recommended him to be his successor in the abbey of Medicion which he had found-

ed on mount Olympus, under the rule of the Acæmetes. In this calm and amiable retreat the saint, and a hundred holy monks under his direction, led the lives of terrestrial angels, when the devil found means to disturb their tranquillity, though in the end his attempts only served to furnish their virtue with more distinguished occasions of triumph. In 813, the emperor Leo the Armenian renewed the war against holy images, and, in 814, banished the patriarch St Nicephorus, and intruded into his see one Theodosius, an impious officer of the court. The zeal of Nicetas for the catholic faith was recompensed by two banishments, a rigid imprisonment, and other severe sufferings. Theodosius having pronounced anathema against all who did not honour the image of Jesus Christ, our abbot, regarding him as orthodox, consented with many other confessors to receive the communion from his hands; but was immediately stung with remorse, fearing lest he had been drawn into a conformity, which some might interpret to the prejudice of the truth. Hereupon he openly protested that he would never abandon the faith of his ancestors, or obey the false patriarch. He rejected the offers of preferment at court, and chose rather to suffer a cruel banishment into the island of St Glyceria in the extremities of the Propontis, under the guard of Anthimus, a court enuch, who confined him in a dark dungeon, the key of which he always kept in his own custody. A little food, merely what seemed necessary to preserve him alive, was carelessly thrown in to him through a little window. In this martyrdom he lingered six years, till the death of Leo the Armenian, who was murdered on Christmas-day, in 820. Michael the Stutterer, who then ascended the throne, released the prisoners. St Nicetas chose, out of humility, neither to return to his monastery, nor to live at Constantinople, but shutting himself up in a small hermitage near that city, prepared himself for death, which he met with joy on the 3d of April, 824. Many miracles rendered his name illustrious on earth. See his life by an intimate acquaintance in Surius, d'Andilly, Papebroke, Fleury, b. 46.

APRIL IV.

St ISIDORE, Bishop of Seville.

From his works, and those of SS. Braulio and Ildefonse his disciples. His life, compiled by Luke bishop of Tuy in Galicia, in 1236, extant in Mabillon, Sæc. Ben. 2. shews not that accuracy and judgment which we admire in the books of that author against the Albigenses: nor is it here made use of.

A. D. 636.

St Isidore is honoured in Spain as the most illustrious doctor of that church, in which God raised him, says St Braulio (1) to stem the torrent of barbarism and ferocity which every where followed the arms of the Goths, who had settled themselves in that kingdom in 412. The eighth great council of Toledo, fourteen years after his death, styles him *The excellent doctor, the late ornament of the catholic church, the most learned man given to enlighten the latter ages, always to be named with reverence.* The city Carthagena was the place of his birth, which his parents, Severian and Theodora, persons of the first quality in the kingdom, edified by the example of their extraordinary piety. His two brothers, Leander and Fulgentius, bishops, (*a*) and his sister Florentina are also honoured among the saints. Isidore, having qualified himself in his youth for the service of the church, by an uncommon stock of virtue and learning, assisted his brother Leander, archbishop of Seville, in the conversion of the Visigoths from the Arian heresy. This great work he had the happiness to see perfectly accomplished by his indefatigable zeal and labours, which he continued during the successive reigns of the kings Reccared, Liuba, Witeric, Gundemar, Sisebut and

(1) Prænot. lib. Isidor.

(*a*) F. Flores proves this S. Fulgentius, bishop of Ecija, suffragan of Seville, to have never been translated to the see of Carthagena, as Card. Belluga and some others have advanced upon incompetent, modern authorities. Flores, *Espana Sagrada*, T. 5. p. 97. *Disserta-cion critica sobre si S. Fulgencio fue obispo de Carthagena.*

Sisemund. Upon the decease of St Leander in 600, or 601, he succeeded him in the see of Seville. (*b*) He restored and settled the discipline of the church of Spain in several councils, of all which he was the oracle and the soul. The purity of their doctrine, and the severity of the canons enacted in them, drawn up chiefly by him, are incontestable monuments of his great learning and zeal. (*c*) In the council of Seville, in 619, in which he presided, he, in a public disputation, convinced Gregory, (a bishop of the Acephali) of his error, who was come over from Syria; and so evidently did he confute the Eutychian heresy, that Gregory upon the spot embraced the catholic faith. In 610, the bishops of Spain, in a council held at Toledo, agreed to declare the archbishop of that city primate of all Spain, as, they say, he had always been acknowledged; which decree king Gundemar confirmed by a law the same year; and St Isidore subscribed the same. Yet we find that, in the fourth council of Toledo in 633, the most famous of all the synods of Spain, though Justus, the archbishop of Toledo, was present, St Isidore presided, not by the privilege of his see, but on the bare consideration of his extraordinary merit; for he was regarded as the eminent doctor of the churches of Spain. The city of Toledo was honoured with the residence of the Visigoth kings.

St Isidore, to extend to posterity the advantages which his labours had procured to the church, compiled many useful works: in which he takes in the whole circle of the sciences, and discovers a most extensive reading, and a general acquaintance with the ancient writers both sacred and profane. In the moral parts his style is pathetic and moving, being the language of a heart over-flowing with sentiments of religion and piety: and though elegance and politeness of style were not the advantage of that age, the diction

(*b*) Not in 595, as Cave, &c. say; for St Gregory wrote to St Leander in 599. l. 9. ep. 60, 61.

(*c*) See on the councils the dissertations of the learned cardinal d'Aguirre.

of this father is agreeable and clear. (*d*) The saint was well versed in the Latin, Greek and Hebrew languages.

(*d*) The Latin and Greek languages are a necessary introduction to learning; they are requisite to open to us the sources of sacred studies, and are adopted by the church in her liturgies to prevent the inconveniences, and dangerous consequences, of continual alterations and variations: they are likewise the key which unlock to us the original and most accomplished masters of potite literature, and almost all the sciences. These and other reasons moved St Isidore to cultivate the study of those languages. The Latin tongue, though degenerating from its purity ever since the reign of Domitian, still continued the living language among the old Roman inhabitants of Spain; but began to be embased by the mixture of the Goths: and this alteration was afterwards much increased by the irruption of the Moors, and by the commerce of other barbarous nations. To preserve the knowledge of the Latin tongue, St Isidore wrote several treatises on grammar. He compiled others on philosophy, on the holy scriptures, and on various subjects of piety, as on prayer, penance, and the contempt of the world. He has likewise left us a list of 92 ecclesiastical writers from Pope Sixtus III. with whom St Jerom concluded his catalogue, a Chronicle from the beginning of the world down to his own time, and a History of the Goths. F. Flores has favoured us with a new complete edition of St Isidore's book *De Viris Illustribus*, with a preliminary Dissertation, in an Appendix to the fifth Tome of his *Espana Sagrada*, p. 440. Also of this father's *Historia de Regibus Gothorum, Wandalorum & Suevorum*, ibid. T. 6. Append. 12. p. 474. The most famous of St Isidore's works are twenty books of *Etymologies* or *Origins*, in which he lays down the principles of the different sciences, beginning from grammar. His three books of *the Sentences*, or on the *Summum Bonum*, are a summary of theology on the divine attributes, on virtues and vices, consisting of sentences gleaned from the writings of SS Austin, Gregory, &c. In his two books, *on the divine or ecclesiastical Offices*, he explains the canonical hours, ceremonies, feasts and fasts of the church. He says that our fathers established the festivals of the apostles and martyrs to excite us to an imitation of their virtues, to associate us to their merits, and that we may be assisted by their prayers, yet to none of them do we offer sacrifice, but only to the God of Martyrs. (l. 1. c. 34.) Among the fast days he mentions two which are not now observed, viz. the first days of January and November. His monastic rule, which he addressed to the monks of Honori, resembles that of St Bennet. In it he orders mass to be said for every deceased brother, and on Monday in Whitsun week for all the faithful departed. He prescribes that the monks prostrate themselves at the end of each psalm in the divine office. St Isidore put the finishing hand to the Mosarabic missal and breviary, which St Leander had begun to revise.

St Ildefonse says that this saint governed his church near forty years, but cannot mean above thirty-six or thirty-seven. When he was almost fourscore years old though age and fatigues had undermined and broken into his health, he never interrupted his usual exercises and labours. During the last six months of his life, he increased his charities with such profusion, that the poor of the whole country crowded his house from morning till night. Perceiving his end to draw near, he intreated two bishops to come to see him. With them he went to the church, where one of them covered him with sackcloth, the other put ashes on his head. Cloathed with the habit of penance, he stretched his hands towards heaven, prayed with great earnestness, and begged aloud the pardon of his sins. He then received from the hands of the bishops the body and blood of our Lord, recommended himself to the prayers of all that were present, remitted the bonds of all his debtors, exhorted the people to charity, and caused all the money which he had not as yet disposed of to be distributed among the poor. This done, he returned to his own house, and calmly departed this life on the fourth day after, which was the 4th of April, in the year 636, as is expressly testified by Ædemptus his disciple, who was present at his death. His body was interred in his cathedral, between those of his brother St Leander and his sister St Florentina. Ferdinand king of Castile and Leon recovered his relicks from the Moors, and placed them in the church of St John Baptist at Leon, where they still remain.

All who are employed in the functions of Martha, or of an exterior active life, must always remember that action and contemplation ought to be so constantly in-

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Le Brun thinks it was compiled by the latter. Flores takes it to have been the ancient Roman and African missal introduced among the Goths in Spain by St Leander, with some few things from the old Spanish liturgy. See Flores, *Espana Sagrada*, T. 3. *De la missa antiqua de Espagna*, p. 187. 198. F. Lesley, a Jesuit, who has given a new edition of the Mosarabic liturgy at Rome in 1755, with curious notes, brings many arguments to shew that it was the old Spanish liturgy, used probably from the beginning of that church, with some additions which St Leander adopted for the use of the Goths. See Lesley, Præf. ib.

termingled, that the former be always animated and directed by the latter, and, amidst the exterior labours of the active life, we constantly enjoy the interior repose of the contemplative, and that no employments entirely interrupt the union of our souls to God; but those that are most distracting serve to make us more closely, more eagerly, and more amorously, plunge our hearts in Him, embracing him in himself by contemplation, and in our neighbour by our actions.

ON THE SAME DAY.

St Plato, Abbot. He was born about the year 734. A pestilence that raged at Constantinople depriving him of his parents when he was no more than thirteen years of age, the care of his education devolved upon an uncle, who was high treasurer. Plato, while yet young, dispatched the business of that high office for his uncle with surprising readiness and assiduity. His remarkable dexterity in writing short-hand, may be reckoned among his inferior accomplishments, seeing by the daily progress he made in the more sublime parts of knowledge and religion, he far outstript all his equals in age, and went beyond the greatest expectation of his masters. These eminent qualifications joined to his elevated birth, extensive wealth and unblemished probity, introduced him to the notice of the great, and opened to him the highest preferments in the state. Persons in the highest stations at court wished to make him their son-in-law: but his whole heart being attached to heavenly things, he looked with contempt on the pomps and vanities of this world. Prayer and retirement were the chief objects of his delight, nor was he fond of paying any visits except to churches and monasteries. He prevailed on his three brothers to devote themselves to God, and live in a state of celibacy: he made all his slaves free, and having sold his large estates, he portioned his two sisters, who marrying, became the mothers of saints: the remainder of the purchase-money he distributed among the poor. Being thus disengaged, he bid adieu to his friends and country at twenty-four years of age. He took with him one servant as far as Bithynia, but there sent him also back, having

given him all his clothes except one coarse black suit; and in this manner he walked alone to the monastery of Symboleon upon mount Olympus in that country. From the moment he was admitted into that house, no one was more humble, more devout, more exact in every duty, or more obedient and mortified. The holy abbot Theoctistus, to furnish him with opportunities of heroic acts of virtue, often reproved and punished him for faults of which he was not guilty: which treatment St Plato received with silence and joy, in patience and humility. Prayer and pious reading were the delight of his soul. In the hours allotted to labour, he rejoiced to see the meanest employments assigned to him, as to make bread, water the ground, and carry dung; though his most usual province was to copy books of piety. Theoctistus dying in 770, St Plato was chosen abbot of Symboleon, being only thirty-six years old. He had opposed his exaltation to the utmost of his power, but seeing himself compelled to take upon him that burden, he became the more humble and the more austere penitent. He never drank any thing but water; and this sometimes only once in two days: his diet was bread, beans or herbs without oil: and this refection he never took even on Sundays before None. He would never eat or wear any thing which was not purchased by the labour of his own hands; by which he also maintained several poor. His retreat protected him from the persecution of Constantine Copronymus. The year after the death of that tyrant, in 755, St Plato took a journey to Constantinople on business, where it is incredible with what esteem he was received, and how much he promoted piety in all ranks, states and conditions; how successful he was in banishing habits of swearing and other vices, and inspiring both the rich and poor with the love of virtue. The patriarch, not Tarasius, as Fleury mistakes, but his predecessor Paul, endeavoured to make him bishop of Nicomedia; but such was the saint's humility, that he made all haste back to his desert of Symboleon. He would never take holy orders; and indeed at that time the generality of monks were laymen. The whole family of his sister Theoctista

embracing a religious state, and founding the monastery of Saccudion near Constantinople, St Plato was with difficulty prevailed upon to leave Symboleon and to take upon him the direction of this new abbey, in 782; but when he had governed it twelve years, he resigned the same to his nephew St Theodorus. The emperor Constantine repudiated his empress Mary, and took to his bed Theodota, a relation of St Plato. The patriarch St Tarasius endeavoured to reclaim him by exhortations and threats: but SS. Plato and Theodorus proceeded to publish among the monks a kind of sentence of excommunication against him. Joseph, the treasurer of the church, and several other mercenary priests and monks, endeavoured to draw over St Plato to approve the emperor's divorce: but he resisted their solicitations, and the emperor himself to his face, and courageously suffered imprisonment and other hardships till the death of that unhappy prince in 797. The Saracens making excursions as far as the walls of Constantinople, the monks of Saccudion abandoned their settlement, and chose that of Studius, which abbey had been almost destroyed by the persecution of Constantine Copronymus. There St Plato vowed obedience to his nephew Theodorus, living himself a recluse in a narrow cell, in perpetual prayer and manual labour, having one foot fastened to the ground with a heavy iron chain, which he carefully hid with his cloak when any one came to see him. In 806, St Nicephorus a layman, though a person of great virtue, was preferred to the patriarchal dignity by the emperor of the same name. St Plato judged the election of a neophyte irregular, and on that account opposed it. In 807, he fell under a new persecution. Joseph, the priest who had married the adultress to the emperor Constantine, was restored to his functions and dignity of treasurer of the church, by an order of the emperor Nicephorus. St Plato considered this indulgence as a scandalous enervation of the discipline of the church, and a seeming connivance at his past crimes; and loudly condemned it. The emperor, provoked at his zeal, caused him to be guarded a whole year by a troop of insolent soldiers and false monks; after

which he obliged him to appear before a council of court bishops, by which he was unjustly condemned, and treated with many indignities, and at length, with the most flagrant injustice, pronounced guilty of the fictitious crimes laid to his charge; in consequence of which sentence the emperor banished him, and commanded that he should be ignominiously conducted from place to place, in the isles of Bosphorus, for the space of four years. Notwithstanding he was at the same time afflicted with many distempers, the saint endured the fatigues of his exile with an extraordinary degree of constancy and courage, which had such an effect on Nicephorus, that he had resolved to recall him with honour, and pay him the respect such distinguished piety merited: but unhappily the emperor's being surprised and murdered by the Balgarians, in 811, frustrated those good intentions. But his successor Michael I. a lover of justice and virtue, immediately gave orders that St Plato should be honourably discharged. The saint was received at Constantinople with all possible marks of respect and distinction: but privately retired to his cell. After some time, perceiving himself near his end, he directed his grave to be dug, and himself to be carried to it, and laid down by it. Here he was visited by the chief persons of the city, especially by the holy patriarch St Nicephorus, who had satisfied him as to his conduct in receiving the priest Joseph, and who came to recommend himself to his prayers. St Plato happily expired on the nineteenth of March in 813, near the close of the seventy-ninth year of his age. His funeral obsequies were performed by the patriarch St Nicephorus. His memory is honoured both by the Latins and Greeks on the 4th of April. Fortitude, in suffering for the sake of justice, is the true test of virtue and courage; and the persecutions of the saints are the glorious triumph of the cross of Christ. Humility, patience and constancy, shine principally on such occasions. Their distresses are like the shades in a fine picture, which throw a graceful light on the brighter parts of the piece, and heighten its beauties. See the life of St Plato by his nephew St Theodorus the Studite. Also the Commen-

tary and Notes of Papebroke, T. 1. Apr. p. 364. Fleury, l. 45.

APRIL V.

ST VINCENT FERRER, C.

From his life written by Ranzano, bishop of Lucera, in order to his canonization, in Henschenius, with the notes of Papebroke. See Touron, Hommes Illustres de l'Ordre de St Dominique, T. 3. Fleury, b. 110.

A. D. 1419.

ST. VINCENT FERRER was born at Valentia in Spain, on the twenty-third of January, 1357. His parents were persons distinguished for their virtue and almsdeeds. They made it their rule to distribute in alms whatever they could save out of the necessary expences of their family at the end of every year. Two of their sons became eminent in the church. Boniface, who died general of the Carthusians, and St Vincent, who brought with him into the world a happy disposition for learning and piety, which were improved from his cradle by study and a good education. In order to subdue his passions, he fasted rigorously from his childhood every Wednesday and Friday. The passion of Christ was always the object of his most tender devotion. The Blessed Virgin he ever honoured as his spiritual mother. Looking on the poor as the members of Christ, he treated them with the greatest affection and charity, which being observed by his parents, they made him the dispenser of their bountiful alms. They gave him for his portion the third part of their possessions, all which he in four days time distributed amongst the poor. He began his course of philosophy at twelve years of age, and his theology at the end of his fourteenth year. His progress was such, that he seemed a master in both studies at the age of seventeen, and, by his affectionate piety, he had obtained an eminent gift of tears in that tender age. His father having proposed to him the choice of a religious, an ecclesiastical, or a secular state, Vincent without hesitation said, it was his earnest desire

to consecrate himself to the service of God in the Order of St Dominick. His good parents with joy conducted him to a convent of that order in Valentia, and he put on the habit in 1374, in the beginning of his eighteenth year.

He made a surprisingly rapid progress in the paths of perfection, taking St Dominick for his model. To the exercises of prayer and penance, he joined the study and meditation of the holy scriptures, and the reading of the fathers. Soon after his solemn profession, he was deputed to read lectures of philosophy, and, at the end of his course, published a treatise on *Dialectic suppositions*, being not quite twenty-four years old. He was then sent to Barcelona, where he continued his scholastic exercises, and at the same time preached the word of God with great fruit, especially during a great famine, when he foretold the arrival of two vessels loaded with corn, the same evening, to relieve the city; which happened contrary to all expectation. From thence he was sent to Lerida, the most famous university of Catalonia. There continuing his apostolic functions and scholastic disputations, he commenced doctor, receiving the cap from the hands of cardinal Peter de Luna, legate of pope Clement VII. in 1384, being twenty-eight years of age. At the earnest importunities of the bishop, clergy, and people of Valentia, he was recalled to his own country, and pursued there both his lectures and his preaching with such extraordinary reputation, and so manifestly attended with the benediction of the Almighty, that he was honoured in the whole country above what can be expressed. As an humiliation, God permitted an angel of Satan to molest him with violent temptations of the flesh, and to fill his imagination with filthy ideas, the fiend rather hoping to disturb than seduce him. Also a wicked woman, who entertained a criminal passion for our saint, feigned herself sick, and sending for him, on pretence of hearing her confession, took that occasion to declare to him her vicious inclinations, and did all in her power to pervert him. The saint, like another Joseph, in the utmost horror, and in an humble distrust of himself, without staying to answer

her one word, betook himself to flight. The unhappy woman, enraged at his conduct, acted the part of Potiphar's wife, in calumniating him. But her complaints meeting with little or no credit, she upon reflection became sensible of her fault: and being stung with remorse, made him public amends to the best of her power. The saint most readily pardoned her, and cured a disturbance of mind into which she was fallen. The arms which the saint employed against the devil, were prayer, penance, and a perpetual watchfulness over every impulse of his passions. His heart was always fixed on God, and he made his studies, labour, and all his other actions, a continued prayer. The same practice he proposes to all Christians, in his book intitled: *A treatise on a spiritual life*, in which he writes thus: "Do you desire to study to your advantage? Let devotion accompany all your studies, and study less to make yourself learned than to become a saint. Consult God more than your books, and ask him, with humility, to make you understand what you read. Study fatigues and drains the mind and heart. Go, from time to time, to refresh them at the feet of Jesus Christ under his cross. Some moments of repose, in his sacred wounds, give fresh vigour and new lights. Interrupt your application by short, but fervent and ejaculatory prayers: never begin or end your study but by prayer. Science is a gift of the Father of lights: do not therefore consider it as barely the work of your own mind or industry." He always composed his sermons at the foot of a crucifix, both to beg light from Christ crucified, and to draw from that object, sentiments wherewith to animate his auditors to penance and the love of God.

St Vincent had lived thus six years at Valentia, assiduously pursuing his apostolical labours, under great persecutions from the devils and carnal men, but in high esteem among the virtuous, when cardinal Peter de Luna, legate of Clement VII. in Spain, was appointed to go from thence in the same capacity to Charles VI. king of France. Arriving at Valentia, in 1390, he obliged the saint to accompany him into France. While the cardinal, who had too much of the spirit of the

world, was occupied in politics, Vincent had no other employ or concern than that of the conversion of souls, and of the interests of Jesus Christ: and the fruits of his labours in Paris, were not less than they had been in Spain. In the beginning of the year 1394, the legate returned to Avignon, and St Vincent, refusing his invitations to the court of Clement VII. went to Valentia. Clement VII. dying at Avignon, in 1394, during the great schism, Peter de Luna was chosen pope by the French and Spaniards, and took the name of Benedict XIII. He commanded Vincent to repair to Avignon, and made him Master of the Sacred Palace. The saint laboured to persuade Benedict to put an end to the schism, but obtained only promises, which the ambitious man often renewed, but always artfully eluded. Vincent in the mean time applied himself to his usual functions, and by his preaching reformed the city of Avignon; but, to breathe a freer air of solitude, he retired from court to a convent of his Order. Benedict offered him bishoprics and a cardinal's hat; but he stedfastly refused all dignities; and, after eighteen months, earnestly intreated to be appointed apostolical missionary; and so much did the opinion of his sanctity prevail, that the opposing his desire was deemed an opposition to the will of heaven. Benedict therefore granted his request, gave him his benediction, and invested him with the power of apostolical missionary, constituting him also his legate and vicar.

Before the end of the year 1398, St Vincent, being forty-two years old, set out from Avignon towards Valentia. He preached in every town with wonderful efficacy, and the people having heard him in one place, followed him in crowds to others. Public usurers, blasphemers, debauched women, and other hardened sinners, every where were induced by his discourses to embrace a life of penance. He converted a prodigious number of Jews and Mahometans, heretics, and schismatics. He visited every province of Spain in this manner, except Galicia. He returned thence into France, and made some stay in Languedoc, Provence, and Dauphiné. He went thence into Italy, preaching on the coasts of Ge-

noa, in Lombardy, Piedmont, and Savoy: as he did in part of Germany, about the upper Rhine, and through Flanders. Such was the fame of his missions, that Henry IV. king of England, wrote to him in the most respectful terms, and sent his letter by a gentleman of his court, intreating him to preach also in his dominions. He accordingly sent one of his own ships to fetch him from the coasts of France, and received him with the greatest honours. The saint, having employed some time in giving the king wholesome advice both for himself and his subjects, preached in the chief towns of England, Scotland, and Ireland. Returning into France he did the same, from Gascony to Picardy. Numerous wars, and the unhappy great schism in the church, had been productive of a multitude of disorders in Christendom; gross ignorance, and a shocking corruption of manners, prevailed in many places; whereby the teaching of this zealous apostle, who like another Boanerges preached in a voice of thunder, became not only useful, but even absolutely necessary, to assist the weak, and alarm the sinner. The ordinary subjects of his sermons were, sin, death, God's judgments, hell, and eternity. He delivered his discourses with so much energy, that he filled the most insensible with terror. Whilst he was preaching one day at Toulouse, his whole auditory was seized with trembling. At his sermons persons often fainted away, and he was frequently obliged to stop, to give leisure for the venting of the sobs and sighs of the congregation. His sermons were not only pathetic, but were also addressed to the understanding, and supported with a wonderful strength of reasoning, and the authorities of scriptures and fathers, which he perfectly understood, and employed as occasion required. His gift of miracles, and the sanctity of his penitential life, gave to his words the greatest weight. Amidst these journeys and fatigues, he never eat flesh, fasted every day except Sundays, and on Wednesdays and Fridays he lived on bread and water; which course he held for forty years: He lay on straw or small twigs. He spent a great part of the day in the confessional with incredible patience, and there finished what he had begun in the pulpit.

He had with him five friars of his Order, and some other priests to assist him. Though by his sermons thousands were moved to give their possessions to the poor, he never accepted any thing himself; and was no less scrupulous in cultivating in his heart the virtue and spirit of obedience than that of poverty; for which reason he declined accepting any dignity in the church, or superiority in his Order. He laboured thus near twenty years, till 1417, in Spain, Majorca, Italy and France. During this time, preaching in Catalonia, among other miracles he restored to the use of his limbs John Soler, a crippled boy, judged by the physicians incurable, who afterwards became a very eminent man, and bishop of Barcelona. In the year 1400, he was at Aix in Provence: in 1401, in Piedmont and the neighbouring parts of Italy, being honourably received in the Obedience (*a*) of each pope. Returning into Savoy and Dauphiné, he found there a valley called Vaupute, or valley of corruption, in which the inhabitants were abandoned to cruelty and shameful lusts. After long experience of their savage manners, no minister of the gospel durst hazard himself among them. Vincent was ready to suffer all things to gain souls, and to snatch from the devil a prey which he had already seemingly devoured. He joyfully exposed his life among these abandoned wretches, converted them all from their errors and vices, and changed the name of the valley into Valpure, or Valley of purity, which name it ever after retained.

Being at Geneva, in 1403, he wrote a letter to his general, still extant, in which, among other things, he informed him, that, after singing mass he preached twice or thrice every day, preparing his sermons while he was on the road: that he had employed three months in travelling from village to village, and from town to town in Dauphinè, announcing the word of God; making a longer stay in three valleys in the diocese of Embrun, namely, Lucerna, Argenteya, and Vaupute, having

(*a*) During the grand schism in the fourteenth and fifteenth centuries, those countries which acknowledged each pope were called his *Obedience*.

converted almost all the heretics which peopled those parts: that being invited in the most pressing manner into Piedmont, he for thirteen months preached and instructed the people there, in Montferrat and the valleys, and brought to the faith a multitude of Vaudois and other heretics. He says, the general source of their heresy was ignorance, and want of an instructor, and cries out: "I blush and tremble when I consider the terrible judgment impending on ecclesiastical superiors, who live at their ease in rich palaces, &c. whilst so many souls, redeemed by the blood of Christ, are perishing. I *pray*, without ceasing, *the Lord of the harvest, that he send good workmen into his harvest.*" (1) He adds, that he had, in the valley of Luferia, converted an heretical bishop by a conference; and extirpated a certain infamous heresy in the valley Pontia; converted the country into which the murderers of St Peter the martyr had fled; had reconciled the Guelphs and Gibelins, and settled a general peace in Lombardy. Being called back into Piedmont, by the bishops and lords of that country, he staid five months in the diocese of Aoust, Tarentaise, St John of Morienne and Grenoble. He says he was then at Geneva, where he had abolished a very inveterate superstitious festival, a thing the bishop durst not attempt; and was going to Lausane, being called by the bishop to preach to many idolaters who adored the sun, and to hereticts who were obstinate, daring and very numerous, on the frontiers of Germany. Thus in his letter. Spondanus, (2) and many others, say the saint was honoured with the gift of tongues, and that, preaching in his own, he was understood by men of different languages; which is also affirmed by Lanzano, who says, that Greeks, Germans, Sardes, Hungarians, and people of other nations, declared they understood every word he spoke, though he preached in Latin, or in his mother-tongue as spoken at Valentia. (*b*) Peter de Luna, called Benedict XIII. sent for him out of Lorrain to Genoa, promising

(1) Luke x. 2. (2) Spondan. ad an. 1403.

(*b*) Baillet says he preached in French, Spanish and Italian, and where these languages were not understood, in Latin: but alters his authors to suppress the miracle.

to lay aside all claim to the papacy. The saint obeyed, and represented to him the evils of the schism, which would be all laid to his charge; but he spoke to one that was deaf to such counsels. He preached with more success to the people of Genoa for a month, and travelled again through France and Flanders, and from thence, in 1406, over all the dominions of Henry IV. king of England. The years 1407, and 1408, he employed in reforming the manners of the people of Poitou, Gascony, Languedoc, Provence, and Auvergne: at Clermont is still shewn the pulpit in which he preached in 1407. An inscription in a church at Nevers testifies the same of that city: he was again at Aix in October 1408. Benedict XIII. being returned from Genoa, stopped at Marseilles, and came no more to Avignon, but in 1408, went to Perpignan. In the same year the Mahometan king of the Moors at Granada in Spain, hearing the reputation of St Vincent, invited him to his court. The saint took shipping at Marseilles, and preached to the Mahometans the gospel with great success at Granada, and converted many; till some of the nobles, fearing the total subversion of their religion, obliged the king to dismiss him. He then laboured in the kingdom of Arragon, and again in Catalonia, especially in the diocese of Gironne and Vich; in a borough of the latter he renewed the miracle of the multiplication of loaves, related at length in his life. (3) At Barcelona, in 1409, he foretold to Martin king of Arragon, the death of his son Martin the king of Sicily, who was snatched away amidst his triumphs, in the month of July. Vincent comforted the afflicted father, and persuaded him to a second marriage, to secure the public peace by an heir to his crown.

He cured innumerable sick every where, and at Valentia, made a dumb woman speak, but told her she should ever after remain dumb, and that this was for the good of her soul; charging her always to praise and thank God in spirit, to which instructions she promised obedience. He converted the Jews in great numbers in the diocese of Palencia in the kingdom Leon, as

(3) Bolland. p. 501. n. 23.

Mariana relates. He was invited to Pisa, Sienna, Florence and Lucca, in 1410, whence, after having reconciled the dissentions that prevailed in those parts, he was recalled by John II. king of Castille. In 1411, he visited the kingdoms of Castille, Leon, Murcia, Andalusia, Asturias, and other countries; in all which places the power of God was manifested in his enabling him to work miracles, and effect the conversion of an incredible number of Jews and sinners. The Jews of Toledo, embracing the faith, changed their synagogue into a church, under the name of Our Lady's. From Valladolid the saint went to Salamanca, in the beginning of the year 1412, where meeting the corpse of a man who had been murdered, and was carrying on a bier, he, in the presence of a great multitude, commanded the deceased to arise, when the dead man instantly revived; for a monument of which a wooden cross was erected, and is yet to be seen on the spot. In the same city the saint entered the Jewish synagogue with a cross in his hand, and, replenished with the Holy Ghost, made so moving a sermon, that the Jews, who were at first surprised, at the end of his discourse all desired baptism, and changed their synagogue into a church, to which they gave the title of the Holy Cross. But St Vincent was called away, to settle the disputes which had for two years disturbed the tranquillity of the kingdom of Arragon, concerning a successor to the crown. The states of Arragon, Catalonia and Valentia, were divided. The most powerful among the Catalonians, were for choosing count Urgel; but the bishop of Saragosa, who opposed his election, being murdered, so impious and inhuman a crime occasioned a general detestation of that candidate, destroyed his interest, and was an alarm to a civil war. At last the states of the three kingdoms agreed to choose nine commissaries, three for each kingdom, who were to assemble in the castle of Caspé in Arragon, on the river Ebro, to decide the contest, which was to be determined by the concurrence of not less than six of the commissaries appointed for this purpose. St Vincent, his brother Boniface the Carthusian, and Don Peter Bertrand, were the three commissaries for the

kingdom of Valentia. The saint therefore left Castille to repair to Caspé. Ferdinand of Castille was declared the next heir in blood, and lawful king, by the unanimous consent of the commissaries. St Vincent on that occasion made an harrangue to the foreign ambassadors and people present, and when he had named Ferdinand king, a prince highly esteemed for his valour, virtue and moderation, the acclamations of all present testified their approbation. Ferdinand hastened to Saragosa, and was proclaimed on the third of September 1412. He made the saint his preacher and confessor; yet the holy man continued his usual labours throughout Spain and the adjacent isles, and seemed to take more pleasure in teaching an ignorant shepherd on the mountains, than in preaching to the court. After having long endeavoured to move Peter de Luna to resign his pretensions to the papacy, but finding him obstinate, he advised king Ferdinand to renounce his obedience, in case he refused to acknowledge the council of Constance; which that prince did by a solemn edict dated the sixth of January in 1416, by the advice of the saint, as Oderic Raynold, Mariana, and Spondanus, most accurately relate. (*c*) The saint laboured zealously to bring all Spain to this union, and was sent by king Ferdinand to assist at the council of Constance. He preached through Spain, Languedoc and Burgundy, in his way thither. The fathers of the council pressed his arrival, and deputed Hannibaldi, cardinal of St Angelus, to consult him at Dijon, in 1417. Gerson wrote to him also an earnest letter expressing an high esteem of his person.(4) But it does not appear that St Vincent ever arrived at Constance, notwithstanding Dupin and some others think he did. The saint's occupations made him leave few writings to posterity. The chief of his works now extant are, *A treatise on a spiritual life, or on the interior*

(4) Gerson, T. 2. p. 658. ed. nov.

(*c*) Their authority renders the mistake of Fleury's continuator inexcusable, who pretends that the saint only acted in compliance with the king's inclination.

man. A treatise on the Lord's prayer. A consolation under temptations against faith, and seven epistles. (*d*)

St Vincent having laboured some time in Burgundy, went from Dijon to Bourges, where he continued his apostolical functions with equal zeal. In that city he received pressing letters from John V. duke of Britany, inviting him to visit his dominions. The saint, convinced it was a call from God, passed by Tours, Angers, and Nantz, in his way thither, being every where received as an angel from heaven, and in all places curing the sick, and converting sinners. The duke resided at Vannes: in which city the saint was received by the clergy, nobility and people in bodies, and the sovereign thought no honours sufficient to testify his esteem of his merits. St Vincent preached there from the fourth Sunday of Lent till Easter-Tuesday of the year 1417, and foretold the dutchess that the child she then bore in her womb would one day be duke of Britany, which came to pass, for the eldest son then alive died without issue. All the dioceses, towns and countries of Britany, heard this apostle with great fruit, and were witnesses

(*d*) The sermons printed in three volumes under his name, cannot be his work, as Dupin and Labbè observe; for his name is quoted in them, and they answer in nothing the character and spirit of this great man. Perhaps they were written by some one who had heard him and his companions preach. There is also a treatise, *On the end of the world*, and *On Antichrist*, under his name. Some reprehended him for affirming the end of the world to be at hand: but he meant no more than the apostles and fathers by the like expressions; for the duration of this world is short in reality, and in public calamities we have signs which continually put us in mind of its final dissolution, and might be well employed by this saint to move the people with a more lively faith to fear that terrible day. But only God knows the time: and the fifth general council of Lateran forbids any preachers or any conjectures whatsoever to pretend to foretell or determine it, (Con. T. 14. p. 240.) though the time of God's judgment is certainly near to every one by death. Some also found fault with the troops of penitents who followed Vincent with disciplines. But they were sincere penitents, in whom appeared the true spirit of compunction; very opposite to the fanatic heretics of Germany, called *Flagellantes*, who placed penance entirely in that exterior grimace of *disciplining* or flagellation, teaching that it supplied the salutary purposes of the sacraments: not to mention other abuses, which Gerson discreetly censures, T. 2. ed nov. p. 660.

of his miracles. His age and infirmities were far from abating any thing of his zeal and labours: he rooted out vices, superstitions, and all manner of abuses, and had the satisfaction to see a general reformation of manners throughout the whole province. Out of Britany he wrote letters into Castile, by which he engaged the bishops, nobility, and Don Alphonsus, regent of that kingdom for king John the Second, yet a minor, to renounce Peter de Luna as an antipope, and acknowledge the council of Constance, to which they accordingly sent ambassadors, who were received with joy at Constance on the third of April 1417. Pope Martin V., elected by the council in November, wrote to the saint, and deputed to him Montanus an eminent theologian, confirming all his missionary faculties and authority. Henry V. king of England, being then at Caën in Normandy, intreated the saint to extend his zeal to that province. He did so; and Normandy and Britany were the theatre of the apostle's labours the two last years of his life. He was then sixty years old, and so worn out and weak, that he was scarce able to walk a step without help; yet no sooner was he in the pulpit, but he spake with as much strength, ardour, eloquence, and unction, as he had done in the vigour of his youth. He restored to health on the spot, one that had been bed-rid eighteen years, in the presence of a great multitude, and wrought innumerable other miracles; amongst which we may reckon as the greatest, the conversions of an incredible number of souls. He inculcated every where a detestation of law-suits, swearing, lying, and other sins, especially of blasphemy.

Falling at last into a perfect decay, his companions persuaded him to return to his own country. Accordingly he set out with that view, riding on an ass, as was his ordinary manner of travelling in long journeys. But after they were gone, as they imagined, a considerable distance, they found themselves again near the city of Vannes. Wherefore the saint, perceiving his illness increase, determined to return into the town, saying to his companions, that God had chosen that city for the place of his burial. The joy of the city was incredible

when he appeared again, but it was allayed when he told them he was come not to continue his ministry among them, but to look for his grave. These words, joined with a short exhortation, which he made to impress on the peoples minds their duty to God, made many to shed tears, and threw all into an excess of grief. His fever increasing, he prepared himself for death by exercises of piety, and devoutly receiving the sacraments. On the third day, the bishop, clergy, magistrates, and part of the nobility, made him a visit. He conjured them to maintain zealously what he had laboured to establish among them, exhorted them to perseverance in virtue, and promised to pray for them, when he should be before the throne of God, saying he should go to the Lord after ten days. During that interval, under the pains of his distemper, he never opened his mouth about his sufferings, only to thank Almighty God for making him, by a share in the cross, to resemble his crucified Son: for he suffered the sharpest agonies, not only with resignation and patience, but with exultation and joy. His prayer and union with God he never interrupted. The magistrates sent a deputation to him, desiring he would choose the place of his burial. They were afraid his Order, which had then no convent in Vannes, would deprive the city of his remains. The saint answered, that being an unprofitable servant, and a poor religious man, it did not become him to direct any thing concerning his burial; however, he begged they would preserve peace after his death, as he had always inculcated to them in his sermons: and that they would be pleased to allow the prior of the convent of his Order which was the nearest to that town, to have the disposal of the place of his burial. He continued his aspirations of love, contrition, and penance; and often wished the departure of his soul from its fleshly prison, that it might the more speedily be swallowed up in the ocean of all good. On the tenth day of his illness, he caused the passion of our Saviour to be read to him, and after that recited the penitential psalms, often stopping totally absorpt in God. It was on Wednesday in Passion-Week, the fifth of April, that

he slept in the Lord, in the year 1419, having lived, according to the most exact computation, sixty-two years, two months, and thirteen days. Joan of France, daughter of king Charles VI. dutchess of Britany, washed his corpse with her own hands. God shewed innumerable miracles by that water, and by the saint's habit, girdle, instruments of penance, and other relicks, of which the detail may be read in the Bollandists. The duke and bishop appointed the cathedral for the place of his burial. He was canonized by pope Calixtus III. in 1455. But the bull was only published in 1458, by pope Pius II. His relicks were taken up in 1456. The Spaniards solicited to have them translated to Valentia, and at last resolved to steal them, thinking them their own property, to prevent which, the canons hid the shrine in 1590. It was found again in 1637, and a second translation was made on the sixth of September, when the shrine was placed on the altar of a new chapel in the same cathedral, where it is still exposed to veneration.

The great humility of this saint, appeared amidst the honours and applause which followed him. He wrote thus, from the sincere sentiments of his heart, in his treatise *On a spiritual life*, c. 16. "My whole life is nothing but stench: I am all infection, both in soul and body: every thing in me exhales a smell of corruption, caused by the abominations of my sins and injustices: and, what is worse, I feel this stench increasing daily in me, and renewed always more insupportably." He lays down this principle as the preliminary to all virtue, that a person be deeply grounded in humility; "for whosoever will proudly dispute or contradict, will always stand without the door. Christ, the master of humility, manifests his truth only to the humble, and hides himself from the proud." c. 1. p. 70. He reduces the rules of perfection, to the avoiding three things: First, the exterior distraction of superfluous employs. Secondly, all interior secret elation of heart. Thirdly, all immoderate attachment to created things. Also to the practice of three things: First, the sincere desire of contempt and abjection. Secondly, the most affective

devotion to Christ crucified. Thirdly, patience in bearing all things for the love of Christ. *c. ult.*

ON THE SAME DAY.

St Gerald, Abbot of Seauve, or Sylva major, near Bourdeaux, who died on the 4th of April 1095, and was canonized by Celestine II. in 1197. Papebroke, T. 1. Apr. p. 409.

St Tigernach, B. C. in Ireland. His father Corbre, was a famous general, and his mother Dearfraych, was daughter of an Irish king named Eochod. Tigernach was baptized by Conlathe, bishop of Kildare, St Brigide being his god-mother. In his youth, he was carried away by pirates into Britain, and fell into the hands of a British king, who being taken with his virtue, placed him in the monastery of Rosnat. In the school of affliction, he learned the emptiness of all earthly enjoyments, and devoted himself with his whole heart, to the pursuit of true happiness in the service of God. When he returned into Ireland, he was compelled to receive episcopal consecration, but declined the administration of the see of Clogher, to which he was chosen upon the death of bishop Mac-karten, in 506. He founded the abbey of Cluanois or Clones, in the county of Monaghan, where he fixed his episcopal see, now united to that of Clogher. He taught a great multitude to serve God in primitive purity and simplicity. In his old age he lost his sight, and spent his time in a lonesome cell, in continual prayer and contemplation, by which he in some measure anticipated the bliss of heaven, to which he passed in 550, according to bishop Usher. See his acts in Henschenius.

St Becan, Abbot, son of Murchade and Cula, of the regal family of Munster, cotemporary with king Dermitius, and St Columb-Kille. In building his church, he worked frequently on his knees, and whilst his hands were employed at his work, he ceased not praying with his lips, his eyes at the same time streaming with tears of devotion. In the life of St Molossus, he is named among the twelve apostles of Ireland: and in the Festilogium of Ængus, on the 21st of March, he is said to be with St Endeus and St Mochua, one of the three

greatest champions of virtue, and leaders of saints in that fruitful age of holy men. See Colgan, MSS. ad 5 Apr.

APRIL VI.

St SIXTUS, or XISTUS I. Pope and Martyr.

See Eus. B. 4. c. 4. 5. Tillemont, T. 2. p. 262.

Second Age.

This holy pope succeeded St Alexander, about the end of the reign of Trajan, and governed the church ten years, at a time when that dignity was the common step to martyrdom; and in all martyrologies, he is honoured with the title of martyr. But it seems to be Sixtus II. who is mentioned in the canon of the mass, whose martyrdom was more famous in the church. A portion of the relicks of St Sixtus I. given by pope Clement X. to cardinal de Retz, was by him placed with great solemnity in the abbey of St Michael in Lorrain (1).

Those primitive pastors, who were chosen by God to be his great instruments in propagating his holy faith, were men eminently endued with the spirit of the most heroic Christian charity, so that we wonder not so much that their words and examples were so powerful in converting the world, as that any could be so obstinate as to resist the spirit with which they delivered the divine oracles, and the miracles and sanctity of their lives, with which they confirmed their mission. What veneration must not the morality of the gospel command, when set off with all its lustre in the lives and spirit of those who profess it, seeing its bare precepts are allowed by Deists and Infidels themselves, to be most admirable and evidently divine? Only the maxims of the gospel teach true and pure virtue, and are such as extort applause from its enemies. The re-

(1) Baron, ad an. 154.

ligion of a God crucified, is the triumph over self-love: it commands us to tame our rebellious flesh, and subject it to the spirit; to divest ourselves of the old man, and to clothe ourselves with the new; to forget injuries, and to pardon enemies. In these virtues, in this sublime disposition of soul, consists true greatness; not in vain titles and empty names. Religion, barely for the maxims which it lays down, and in which it is founded, claims the highest respect. The morality of the wisest Pagan philosophers, was mingled with several shocking errors and extravagances, and their virtues were generally defective in their motives. Worldly heroism is founded in vice or human weaknesses. It is at the bottom no better than a base ambition, avarice, or revenge, which makes many despise death, though they gild over their courage with the glorious name of zeal for their prince or country. Worldly actions spring not from those noble motives which appear, but from some base disorder of the soul or secret passion. Among the Heathen philosophers, the Stoic led an austere life, but for the sake of a vain reputation. Thus he only sacrificed one passion to another; and whilst he insulted the Epicurean for his voluptuousness, was himself the dupe of his own illusion.

An Hundred and Twenty MARTYRS of Hadiab, or Hadiabena, in Persia.

From their genuine acts in Syriac, published by Assemani, T. 1 p. 105.

A. D. 345.

In the fifth year of our persecution, say the acts, Sapor being at Selucia, caused to be apprehended in the neighbouring places 120 Christians, of which nine were virgins consecrated to God; the others were priests, deacons, or of the inferior clergy. They lay six months in filthy stinking dungeons, till the end of winter: during all which space Jazdundocta, a very rich virtuous lady of Arbela, the capital city of Hadiabena, sup-

ported them by her charities, not admitting of a partner in that good work. During this interval they were often tortured, but always courageously answered the president, that they would never adore the sun, a mere creature, for God, and begged he would finish speedily their triumph by death, which would free them from dangers and insults. Jazdundocta, hearing from the court one day that they were to suffer the next morning, flew to the prison, gave to every one of them a fine white long robe, as to chosen spouses of the heavenly bridegroom; prepared for them a sumptuous supper, served and waited on them herself at table, gave them wholesome exhortations, and read the holy scriptures to them. They were surprised at her behaviour, but could not prevail on her to tell them the reason. The next morning she returned to the prison, and told them she had been informed that that was the happy morning in which they were to receive their crown, and be joined to the blessed spirits. She earnestly recommended herself to their prayers for the pardon of her sins, and that she might meet them at the last day, and live eternally with them. Soon after, the king's order for their immediate execution was brought to the prison. As they went out of it, Jazdundocta met them at the door, fell at their feet, took hold of their hands, and kissed them. The guards hastened them on, with great precipiation, to the place of execution; where the judge, who presided at their tortures, asked them again if any of them would adore the sun, and receive a pardon. They answered, that their countenance must shew him they met death with joy, and contemned this world and its light, being perfectly assured of receiving an immortal crown in the kingdom of heaven. He then dictated the sentence of death, whereupon their heads were struck off. Jazdundocta, in the dusk of the evening, brought out of the city two undertakers or embalmers for each body, caused them to wrap the bodies in fine linen, and carry them in coffins, for fear of the Magians, to a place at a considerable distance from the town. There she burried them in deep graves with monuments, five and five in a grave. They were of the

province called Hadiabena, which contained the greatest part of the ancient Assyria, and was in a manner peopled by Christians. Helena, queen of the Hadiabenians, seems to have embraced Christianity in the second century (1). Her son Izates and his successors much promoted the faith; so that Sozomen says (2), the country was almost entirely Christian. These 120 martyrs suffered at Selucia in the year of Christ 345, of king Sapor the thirty-sixth, and the sixth of his great persecution, on the sixth day of the moon of April, which was the twenty-first of that month. They are mentioned in the Roman martyrology on the sixth.

ON THE SAME DAY.

St CELESTINE, Pope, C. He was a native of Rome, and held a distinguished place in the clergy of that city, when, upon the demise of Pope Boniface, he was chosen to succeed him, in September 422, by the wonderful consent of the whole city, as St Austin writes. That father congratulated him upon his exaltation, and conjured him, by the memory of St Peter, who abhorred all violence and tyranny, not to patronize Antony bishop of Fussala, who had been convicted of those crimes, and on that account condemned in a council of Numidia, to make satisfaction to those whom he had oppressed by rapine and extortion. This Antony was a young man, and was formerly a disciple of St Austin, by whom he had been recommended to the episcopal dignity. This promotion made him soon forget himself, and lay aside his virtuous dispositions: and falling first by pride he abandoned himself to covetousness and other passions. St Austin, fearing least by the share he had in his promotion, his crimes would be laid to his own charge, was of all others the most zealous and active to see them checked. Antony had gained his primate, the metropolitan of Numidia, who presided in the council by which he was condemned. Hoping also to surprise the pope by his artful pretences, he appealed to Rome. Boniface seeing the recommendation of his primate, writ to the bishops of Numidia, requiring them to reinstate

(1) See Baronius ad an. 44. n. 66. (2) Sozom. b. 2. ch. 12.

him in his see, provided he had represented matters as they truly were. Antony returning to Fussala, threatened the inhabitants, that, unless they consented to receive him as their lawful bishop, in compliance with the orders of the apostolic see, he would call in the imperial troops and commissaries to compel them. Pope Boniface dying, St Austin informed St Celestine of these proceedings, who finding Antony fully convicted of the crimes with which he was charged, confirmed the sentence of the council of Numidia, and deposed him. "From these letters, that were written by the Africans on this occassion, (says Mr Bower) (1), it appears, that the bishops of Rome used in those days to send some of their ecclesiastics into Africa, to see the sentences which they had given, executed there; and that those ecclesiastics came with orders from the court for the civil magistrates to assist them, where assistance should be required." St Celestine wrote to the bishops of Illyricum, confirming the archbishop of Thessalonica vicar of the apostolic see in those parts. To the bishops of the provinces of Vienne and Narbonne in Gaul, he wrote, to correct several abuses, and ordered, among other things, that absolution or reconciliation should never be refused to any dying sinner who sincerely asked it; for repentance depends not so much on time, as on the heart. In the beginning of this letter he says: "By no limits of place, is my pastoral vigilance confined: it extendeth itself to all places where Christ is adored." He received two letters from Nestorius, bishop of Constantinople, in which his heresy was artfully couched; also an information from St Cyril, patriarch of Alexandria, concerning his errors. Wherefore he assembled a synod at Rome in 430, in which the writings of that heresiarch were examined, and his blasphemies, in maintaining in Christ a divine and a human person, were condemned. The pope denounced an excommunication against him, if he did not repent of his errors within ten days after the sentence should be notified to him, and wrote to St Cyril, commissioning him, in his name, and by the authority of his see, to

(1) Lives of the Popes, T. 1. p. 369. Lond. edit.

execute the same (*a*). Nestorius remaining obstinate, a general council was convened at Ephesus, to which St Celestine sent three legates from Rome, Arcadius and Projectus bishops, and Philip priest, with instructions to join themselves to St Cyril. He also sent a letter to the council, in which he said that he had commissioned his legates to see executed what had been already decreed by him in his council at Rome. He exhorts the fathers to charity so much recommended by the apostle St John, "whose relicks, as he writes, were there the object of their veneration (*b*)." This letter was read in the council with great acclamations. The synod was held in the great church of the Blessed Virgin, on the twenty-second of June 431: in the first session 198 bishops were present. St Cyril sat first as president (2) in the name of St Celestine (3). Nestorius refused to appear, though in the city, and shewing an excess of madness and obstinacy, was excommunicated and deposed. It cost the zeal of the good pope much more pains to reconcile the Oriental bishops with St Cyril: which however, was at length effected. Certain priests in Gaul continued still to cavil at the doctrine of St Austin, concerning the necessity of divine grace. St Celestine therefore wrote to the bishops of Gaul, ordering such scandalous novelties to be repressed; highly extolling the piety and learning of St Austin, whom his predecessors had honoured among the most deserving and eminent doctors of the church, and whose character rumour could never asperse nor suspicion tarnish (4) Being informed that one Agricola, the son of a British bishop called Severianus, who had been married before he was raised to the priesthood, had spread the seeds of the Pelagian heresy in Britain, he sent thither, in quality of his vicar, St Germanus of Auxerre, whose zeal and conduct happily prevented the threatning danger (*c*).

(2) Conc. T. 3. p. 656. and 980. St Leo, ep. 72. can 3.
(3) Conc. T. 4. p. 562. in conc. Chalced. (4) Ep. 21. ad Gallos.

(*a*) *Authoritate tecum nostræ sedis adscitâ, nostrâ vice usus hanc exequêris sententiam.*
(*b*) *Cujus reliquias præsentes veneramini, Ep. ad Conc.* 1159.
(*c*) *Vice suâ. S. Prosp. in Chron.*

He also sent St Palladius, a Roman, to preach the faith to the Scots both in North-Britain and in Ireland. Many authors of the life of St Patrick say, that apostle likewise received his commission to preach to the Irish from St Celestine in 431. This holy pope died on the first of August in 432, having sat almost ten years. He was buried in the cemetery of Priscilla, which, to testify his respect for the council of Ephesus, he had ornamented with paintings in which that synod was represented. His remains were afterwards translated into the church of St Praxedes. His ancient original epitaph testifies that he was an excellent bishop, honoured and beloved of every one, who for the sanctity of his life now enjoys the sight of Jesus Christ, and the eternal honours of the saints. The same is the testimony of the Roman martyrology on this day. See Tillemont, T. 14. p. 148. Ceillier, T. 13. p. 1.

St WILLIAM, Abbot of Eskille, C. He was born of an illustrious family in Paris about the year 1105, and received his education in the abbey of St Germain-des-Prez, under his uncle Hugh, the abbot. By the regularity of his conduct, and the sanctity of his manners, he was the admiration of the whole community. Having finished his studies, he was ordained subdeacon, and installed canon in the church of St Genevieve-du-Mont. His assiduity in prayer, love of retirement and mortification, and exemplary life, seemed a troublesome censure of the slothful and worldly life of his colleagues; and what ought to have gained him their esteem and affection, served to provoke their envy and malice against him. Having in vain endeavoured to prevail on this reformer of their chapter, as they called him, to resign his canonry, in order to remove him at a distance, they presented him to the curacy of Epinay, a church five leagues from Paris, depending on their chapter. But not long after, pope Eugenius III. coming to Paris in 1147, and being informed of the irregular conduct of these canons, he commissioned the celebrated Suger, abbot of St Denys, and prime minister to king Lewis the Young, to expel them, and in-

troduce in their room regular canons from the abbey of St Victor: which was happily carried into execution, Eudo of St Victor's being made the first abbot. St William with joy embraced this institute, and was, by his fervour and devotion, a pattern to the most perfect. He was in a short time chosen sub-prior. The perfect spirit of religion and regularity which he established in that community, was an illustrious proof of the incredible influence which the example of a prudent superior has over docile religious minds. His zeal for regular discipline he tempered with so much sweetness and modesty in his injunctions, that made all to love the precept itself, and to practise with chearfulness whatever was prescribed them. The reputation of his wisdom and sanctity reached the ears of Absalon, bishop of Roschild, in Denmark, who, being one of the most holy prelates of his age, earnestly sought to allure him into his diocese. He sent the provost of his church, who seems to have been the learned historian Saxo the Grammarian, to Paris on this errand. A prospect of labours and dangers for the glory of God was a powerful motive with the saint, and he cheerfully undertook the voyage. The bishop appointed him abbot of Eskille, a monastery of regular canons which he had reformed. Here St William sanctified himself by a life of prayer and austere mortification; but had much to suffer from the persecutions of powerful men, from the extreme poverty of his house in a severe climate, and above all from a long succession of interior trials: but the most perfect victory over himself was the fruit of his constancy, patience and meekness. On prayer was his chief dependence, and it proved his constant support. During the thirty years of his abbacy, he had the comfort to see many walk with fervour in his steps. He never left off wearing his hair-shirt, lay on straw, and fasted every day. Penetrated with a deep sense of the greatness and sanctity of our mysteries, he never approached the altar without watering it with his tears, making himself a victim to God in the spirit of adoration and sacrifice, together with, and through the merits of, the holy victim offered thereon; the dispositions in which

every Christian ought to assist at it. He died on the 6th of April 1203, and was canonized by Honorius III. in 1224. See his life by a disciple in Surius, and at large in Papebroke's Continuation of Bollandus, T. 1. Apr. p. 620. Also M. Gourdan, in his MSS. lives of illustrious men among the regular canons at St Victor's in Paris, kept in the library of MSS. in that house, in fol. T. 2. p. 324. and 814.

St PRUDENTIUS, Bishop of Troyes, C. He was by birth a Spaniard; but fled from the swords of the infidels into France, where, in 840, or 845, he was chosen bishop of Troyes. He was one of the most learned prelates of the Gallican church, and was consulted as an oracle. By his sermon on the virgin St Maura, we are informed that, besides his other functions and assiduity in preaching, he employed himself in hearing confessions, and in administering the sacraments of the holy eucharist and extreme-unction. In his time Gotescalc, a wandering monk, of the abbey of Orbasis, in the diocese of Soissons, advanced in his travels, the errors of predestinatianism, blasphemously effecting, that reprobates were doomed by God to sin and hell, without the power of avoiding either. Nottinge, bishop either of Brescia or Verona, sent an information of these blasphemies to Rabanus Maurus, archbishop of Mentz, one of the most learned and holy men of that age, and who had, whilst abbot of Fulde, made that house the greatest nursery of science in Europe (*a*)

(*a*) Rabanus Maurus was archbishop of Mentz from the year 847 to 856, in which he died on the 4th of February, on which his name occurs in certain private German martyrologies, though he has never been publicly honoured among the Saints. See Bolland. Febr. T. 1. p. 511. and Mabillon, T. 6. Act. SS. Bened. p. 37. His works were printed at Mentz in 1626, in 6 Tomes. They consist of letters, comments on the holy scriptures, and several dogmatical and pious treatises. The principal are, his *Institution of the Clergy, and on the ceremonies or divine offices*, in three books; and his *martyrology*, which he compiled about the year 844. Dom Bernard Pez published his pious discourse *On the Passion of Christ*. Anecdot. T. 4. part. 2. p. 8. His poems, which fall short of his prose writings, were published by F. Brower with those of Fortunatus. The *Veni Creator* is found among

Rabanus examined Gotescalc in a synod at Mentz in 848, condemned his errors, and sent him to his own metropolitan Hincmar, archbishop of Rheims, a prelate also of great learning and abilities (1). By him and Wenilo archbishop of Sens, with several other prelates, the monk was again examined in a synod held at Quiercy on the Oise, in the diocese of Soissons, a royal

(1) T. 5. Council. Harduin, p. 15. 16. Annal. Fuldens. ad. an. 848.

among his writings, and in none more ancient: whence some ascribe to him that excellent hymn. He quotes the *Gloria, laus & honor*; which is known to be the work of Theodulph, bishop of Orleans, who died in 821, and left us Capitulars, and other works in prose, and some in verse, collected by F. Sirmond in 1646. See *Opera P. Sirmundi*. Venetiis 1728. T. 2.

Hincmar, a monk at St Denys; chosen archbishop of Rheims in 845, died in 882. His letters are much better wrote than his other works, nor is the style so lax and diffussive. Sirmund published his works in 2 vols. folio, in 1645. F. Cellot added a third volume in 1658.

Lupus, abbot of Ferrieres in Gatinois, (whom all now agree to have been the same person with Lupus Servatus, as F. Sirmond and Baluze have demonstrated against Mauguin) died in 862. His letters and his famous treatise *On the three questions* (relating to Predestination) are wrote in a nervous and elegant style. The most accurate editions are those of Baluze in 1664, at Paris, and with additions at Leipsic in 1710 (the title page says falsely at Antwerp).

Amolon succeeded Agobard in the see of Lyons in 840, and died in 852. In the Library of the Fathers, T. 13 and 14, and in an appendix to the works of Agobard by Baluze, we have his works on Grace and Predestination, and his letter to Theutlaald, bishop of Langres, in which he orders him to remove out of the church, and bury decently certain doubtful relicks, according to the practice of St Martin, and the decree of pope Gelasius. As to certain pretended miracles of women falling into convulsions, and being seized with pains before them, he commands them to be rejected and despised; for true miracles restore often health; but never cause sickness in such circumstances.

St Remigius of Lyons, Amolon's successor, died on the 28th of October 875, and is named among the Saints in the private calendars of Ferrari and Saussay. On his writings on Grace and Predestination see Mabillon, Suppl. Diplom. p. 64. and in Analectis, p. 426. and F. Colonia, Hist. de Lyons, T. 2. p. 139.

Florus, deacon of Lyons, and a learned professor, author of additions to Bede's martyrology, wrote both against Gotescalc and John Scotus Erigena. See T. 15. Bibl. Patr. and Baluze, T. 2. op. Agobardi. Append.

palace of king Charles the Bald, in 849. Gotescalc being refractory, was condemned to be degraded from the priesthood, and imprisoned in the abbey of Hautvilliers, in the diocese of Hincmar. By the advice of St Prudentius, whom Hincmar consulted, he was not deprived of the lay communion, till, after some time, Hincmar, seeing his obstinacy invincible, fulminated against him a sentence of excommunication, under which this unhappy author of much scandal and disturbance died, after twenty-one years of rigorous confinement, in 870. Some suspected Hincmar to lean towards the contrary Semipelagian error against the necessity of divine grace; and Ratramnus of Corbie took up his pen against him. St Prudentius wrote to clear up the point, which seemed perplexed by much disputing, and to set the catholic doctrine in a true light, shewing, on one side, a free-will in man, and that Christ died for the salvation of all men; and, on the other, proving the necessity of divine grace, and that Christ offered up his death in a special manner for the salvation of the elect. When parties are once stirred up in disputes, it is not an easy matter to dispel the mist which prejudices and heat raise before their eyes. This was never more evident than on that occasion. Both sides agreed in doctrine, yet did not understand one another. Lupus Servatus, the famous abbot of Ferrieres, in Gatinois, Amolon, archbishop of Lyons, and his successor St Remigius, wrote against Rabanus and Hincmar, in defence of the necessity of divine grace, though they condemned the blasphemies of the predestinarians. Even Amolon of Lyons, and his church, who seem to have excused Gotescalc in the beginning, because they had never examined him, always censured the errors condemned in him: for the divine predestination of the elect is an article of faith; but such a grace and predestination as destroy free-will in the creature, are a monstrous heresy. Neither did St Remigius of Lyons, nor St Prudentius, interest themselves in the defence of Gotescalc, which shews the inconsistency of those moderns who, in our time, have undertaken his justifi-

cation (*b*). In 853, Hincmar, and other bishops, published, in a second assembly at Quiercy, four *Capitula*, or assertions to establish the doctrines of free-will, and of the death of Christ for all men. To these St Prudentius subscribed, as Hincmar, and the annals of St Bertin, testify. The church of Lyons was alarmed at these assertions, fearing they excluded the necessity of grace; and the council of Valence, in 855, in which St Remigius of Lyons presided, published six canons, explaining in very strong terms the articles of the necessity of grace, and of the predestination of God's elect. St Prudentius procured the confirmation of these canons by pope Nicholas I. in 859. Moreover, fearing the articles of Quiercy might be abused in favour of Pelagianism, though he had before approved them, he wrote his *Tractatoria* to confute the erroneous sense which they might bear in a Pelagian mouth, and to give a full exposition of the doctrine of divine grace. He had the greater reason to be upon his guard, seeing some, on the occasion of those disputes, openly renewed the Pelagian errors. John Scotus Erigena, an Irishman in the court of Charles the Bald, a subtle sophist, infamous for many absurd errrors, both in faith and in philosophy (*c*), published a book against Gotescalc on predestination, in which he openly advanced the Semi-

(*b*) Bishop Usher, Jansenius, and Mauguin, are advocates for the Predestinarians; consequently suspected persons in this history. Their vindication of Gotescalc is confuted by the Cardinal de Laurea, Opusc. 1. c. 7. Nat. Alexander, F. Honoratus of St Mary, and Tournely, in accurate dissertations on that subject. F. Ziegelbaver in the Hist. Liter. Ord. S. Bened. T. 3. p. 105. gives us both Card. Noris's Apology for Gotescalc, and the Jesuit Du Mesnil's history of his heresy.

(*c*) See a catalogue of some of his errors and absurdities in Witasse's Tr. de Euchar. T. 1. p. 414. and in Mr Paris, diss. at the end of the *Perpetuitè de la foi*, art. 4. Had Dr Cave lived to read these Authors, or Mabillon, Sæc. 4. & 6. Bened. or Nat. Alexander, hist. sæc. 9. & 10. Diss. 14. p. 359. T. 6. &c. he would not have confounded this John Scotus Erigena with John Scotus abbot of Ethelinge, king Alfred's master, and one of the first professors at Oxford: nor is it likely he would have suppressed his errors, or the disgrace with which, by an express order of pope Nicholas I. he was expelled France. Hist. liter. T. 5. p. 36.

pelagian errors against grace, besides other monstrous heresies. Wenilo archbishop of Sens having extracted nineteen articles out of this book, sent them to his oracle St Prudentius, who refuted the entire book of Scotus by a treatise which is still extant. This saint, having exerted his zeal also for the discipline of the church, and the reformation of manners among the faithful, was named with Lupus abbot of Ferrieres, to superintend and reform all the monasteries of France; of which commission he acquitted himself with great vigour and prudence. He died on the 6th of April 861, and is named in the Gallican martyrologies, though not in the Roman. (*d*) At Troyes he is honoured with an office of nine lessons, and his relicks are exposed in a shrine. (*e*) See Ceillier, T. 19. p. 27. Clemencez, Hist. Liter de la France, T. 5. p. 240. Also *Les Vies de S. Prudence de Troyes, et de S. Maure, Vierge*, a Troyes, 1725, with an ample justification of this holy prelate: and Nicolas Antonio, *Bibliotheca Hispanica Vetus*, l. 6. c. 1. ann. 259. ad 279, which work was published at Rome by the care of Card. D'Aguirre in 1696.

(*d*) It is strange that Baillet should imagine this to be the Prudentius named in the Roman martyrology, as bishop of Tarracona, on the 28th of April; who, by the report of Tamayo and Lubin, was bishop of that see in 586, and his relicks are shewn there to this day.

(*e*) The Bollandists, p. 531, on the 6th of April, with Lewis Cellot, hist. Gotescali, l. 3. c. 9. charge Prudentius of Troyes with errors in doctrine, and with opposing Hincmar out of jealousy and revenge, because the archbishop had seemed to infringe the rights of his church, according to the author of the *Annales Bitannici*, who wrote within twenty years after his death. But this seems only a slander propagated by some of his adversaries. His writings, which are extant, T. 15. Bibl. Patr. p. 467. are understood in an orthodox sense by most learned catholic theologians: at least we cannot doubt but he submitted them to the judgment of the church. See Cacciari, *Monitum in S. Leonis*, Ep. 236. T. 2. p. 452.

The works of St Prudentius, see T. 15. Bibl. Patr. His letter to his brother, who was a bishop, probably in Spain, is published by Mabillon, *Analecta*, p. 418. His panegyric on St Maura, a virgin at Troyes, is extant in Surius; and translated into French, and defended against Daillè, by Abbè Breyer, canon at Troyes, at the end of his *Defense de l'eglise de Troyes*, at Paris 1725.

St Celsus, in Irish Ceallach, Archbishop of Armagh, is commemorated in the Roman martyrology on this day. He died on the 1st of April in 1129, at Ard-Patrick, (that is, Patrick's Mount) in Munster. See the life of St Malachy, his successor, and Sir James Ware.

APRIL VII.

St APHRAATES, Anchoret.

From Theodoret, Philoth. c. 8. and Hist. b. 4. c. 26. See Tillemont, T. 10. and Henschenius, T. 1. Apr. p. 664.

FOURTH AGE.

This saint was descended from an illustrious family in Persia, but infected with the superstitions of idolatry. He had the happiness of attaining to an early knowledge of the truth, which he embraced with his whole heart. Grieving to see it so little known and loved in his own country, regardless of honours and worldly advantages, he renounced all pretensions to them; and leaving his friends and country, came to Edessa in Mesopotamia, where Christianity flourished. There he diligently informed himself what was the best manner of serving God perfectly, and securing his only affair, the eternal salvation of his soul. After some deliberation he shut himself up in a little cell, without the walls of that city, applying himself entirely to the exercises of penance and heavenly contemplation. After some time he removed into a cell near a monastery in the neighbourhood of Antioch in Syria, where many resorting to him for spiritual advice, he became a great advocate for virtue and truth against vice, and the reigning Arian heresy by whomsoever professed. He eat nothing but a little bread after sunset, to which, when he was grown extremely old, he added a few herbs. He made use of no other bed than a matt laid on the bare ground; his cloathing was one coarse garment. Anthemius, who was some time after appointed governor of the East and consul, returning from an embassy in Persia, pressed

Aphraates to accept of a robe he had brought with him, because the product of his own country. Aphraates made answer: "Do you think it reasonable to exchange an old faithful servant for a new one, merely because he is a countryman?" "By no means," replied Anthemius. "Then, (said the hermit,) take back your garment; for I have one that I have worn these sixteen years; and I am not willing to have two at the same time." Hitherto the saint had lived retired in his cell; but seeing the Arian persecution under Valens make great havock in the flock of Christ, he left his retreat to come to the assistance of the distressed catholics of Antioch; where he omitted nothing in his power to comfort the faithful, and to assuage the fury of their heretical persecutors. Valens had banished the holy bishop Meletius: but Aphraates joined Flavian and Diodorus, who governed St Meletius's flock during his absence. His reputation for sanctity and miracles gave the greatest weight to his actions and words. The emperor Valens being at Antioch, looking one day out of a window of his palace upon the high road which parted it from the river Orontes, and led into the country, saw the saint passing by, and asked who that old man was, so meanly clad, and making such haste: and being told it was Aphraates, for whom the whole city had the greatest veneration, asked him, whither he was going in so great a hurry. The man of God replied: "To pray for the prosperity of your reign." For the catholics, not being allowed a church in the city, held their assemblies of devotion in a field where martial exercises were performed. The emperor said: "How comes it that you, who are by profession a monk, leave your cell thus to ramble abroad?" Aphraates answered: "I lived retired, so long as the flock of the heavenly shepherd enjoyed peace; but now I see it torn to pieces, how can I sit quiet in my cell? Were I a virgin confined in my father's house, and should see it take fire, would you advise me to sit still and let the house be burnt, in which I should also perish; or leave my room to run and procure help, carry water, and exert my utmost endeavours to put out the fire? Reprove me not, O emperor, if I

do the like: rather blame yourself, who have kindled the fire, not me for labouring to quench it." The emperor made not the least reply; but one of his eunuchs then in waiting reviled the aged saint, and threatened him with death. But God chastised his insolence: for soon after going to see if the emperor's warm bath was ready, being taken with giddiness, he fell into the cauldron of boiling water, and, no body being there to give him assistance, was scalded to death. This example so terrified the emperor, that he durst not listen to the suggestions of the Arians, who endeavoured to persuade him to banish the saint. He was also much moved by the miraculous cures which the holy man wrought by the application of oil or water, upon which he had made the sign of the cross. Aphraates would never speak to a woman but at a distance, and always in as few words as possible. After the miserable death of Valens, when peace was restored to the church, our saint returned to his solitude, and there happily departed this life to possess God, "with whom, (says Theodoret,) I believe he has greater power than whilst he was on earth: on which account I pray also to obtain his intercession." The whole church has imitated his example. St Aphraates is honoured in the Synaxary of the Greeks, and in the Calendars of other Oriental churches, on the 29th of January; but in the Roman martyrology his name is placed on the 7th of April.

Every saint is eminently a man of prayer; but this is the peculiar perfection of holy hermits and monks. This was the means by which so many in that state have been raised to such wonderful heights in heroic virtue, so as to seem seraphims rather than men on earth. As a vessel at sea is carried by a favourable wind with incredible ease and swiftness, so a soul, which is borne upon the wings of a true spirit of prayer, makes sweetly, and without experiencing either difficulty or pain, quick and extraordinary progress in the paths of all interior virtues, particularly those of a close union of her affections and powers with God, and those of divine charity, the queen and form of all perfect Christian virtue. In this spirit of prayer a simple idiot has outstripped the

most subtle philosopher, because its foundation is laid by profound humility, and perfect simplicity and purity of heart; and compunction and love require neither penetration nor depth of genius, nor elegance of words, to express or raise their most tender affections. St Bruno was an eloquent and learned man; yet in his most sublime contemplation he expressed to God all the burning sentiments of his soul by a single word, which he wished never to cease repeating, but to continue actually to pronounce it for all eternity with fresh ardour and jubilation: *O Goodness! O Goodness! O infinite Goodness!* But by this word his heart said more than discourses could express in many years or ages.

ON THE SAME DAY.

St HEGESIPPUS, a primitive father, near the times of the apostles. He was by birth a Jew, and belonged to the church of Jerusalem, but travelling to Rome, he lived there near twenty years, from the pontificate of Anicetus to that of Eleutherius, in 177, when he returned into the East, where he died very old, probably at Jerusalem, in the year of Christ 180, according to the chronicle of Alexandria. He wrote, in the year 133, an history of the church in five books, from the passion of Christ down to his own time, the loss of which work is extremely regretted. In it he gave illustrious proofs of his faith, and shewed the apostolical tradition, and that though certain men had disturbed the church by broaching heresies, yet down to his time no episcopal see or particular church had fallen into error, but had in all places preserved inviolaby the truths delivered by Christ, as he assures us. (1) This testimony he gave, after having personally visited all the principal churches both of the East and West. He was a man replenished with the spirit of the apostles, and a love of Christian humility, which, says St Jerom, he expressed by the simplicity of his style. The five books on the destruction of Jerusalem, compiled chiefly from the history of Josephus, are not the work of this father, as some have imagined; but of a younger Hegesippus, who wrote be-

(1) Apud Eus. Hist. l. 4. c. 22. ed. Vales.

fore the destruction of the Western empire, but after Constantine the Great. See Mabillon, Musæum Italicum, T. 1. p. 14. and Cave, Hist. Liter. T. 1. p. 265.

St AIBERT, Recluse. He was born at Espain, a village in the diocese of Tournay, in 1060. From his infancy he so earnestly applied himself to prayer, that he spent in that holy exercise the greatest part of this time, being always careful in it to shun, as much as possible, the eyes of men. The earnestness with which he always attended all public devotions in his parish church, and listened to the sermons of the curate, is not to be expressed; much less the deep impressions which every instruction of piety made upon his tender heart. He was discovered to watch a great part of the night upon his knees; and when he was no longer able to support himself upright, to pray prostrate on the ground. When he could not pray in his chamber, without danger of being surprised by others, he retired into the stable or sheep-cot for many hours together. His commerce with God in his heart was uninterrupted while he was abroad in the fields with the cattle. He was no less private in his fasts; and at the time of meals he usually took an apple, or a morsel of bread, that he might tell his parents or the servants that he had eat. Happening one day to hear a poor man at his father's door sing a hymn on the virtues and death of St Theobald, a hermit lately dead, he found himself vehemently inflamed with a desire of imitating his solitary penitential life; and without delay addressed himself to a priest of the monastery of Crepin or Crespin, named John, who lived a recluse in a separate cell, with the leave of his abbot. Being admitted by him as a companion, he soon surpassed his master in the exercises and spirit of virtue. Bread they seldom tasted; while herbs were their ordinary food; they never saw any fire, nor eat any thing that had been dressed by it. The church of Crepin, ever since its foundation by St Landelin in the seventh century, had been served by secular canons: in the eleventh it had passed into the hands of monks of the Order of St Benedict; and under the first abbot Rainer St

Albert took the monastic habit. He still practised his former austerities, slept on the ground, and in the night recited the whole psalter privately before matins. He was chosen provost and cellerer: but the exterior occupations of those offices did not interrupt his tears, or hinder the perpetual attention of his soul to God. After twenty-five years spent in this community, with a fervour which was always uniform and constant, he obtained leave of Lambert the second abbot, to return to an eremitical life, in 1115. He then built himself a cell in the midst of a barren wilderness, contenting himself for his food with bread and herbs, and after the first three years with herbs alone. Many flocking to him for spiritual advice, Burchard bishop of Cambray, his diocesan, promoted him to the priesthood, and erected for him a chapel in his cell, giving him power to hear confessions, and administer the holy eucharist: which was confirmed to him by two popes, Paschal II. and Innocent II. He said every day two masses (*a*), one for the living, and a second for the dead. God crowned his long penance with a happy death, about the year 1140, the eightieth of his age, on the 7th of April; on which he is honoured in the Belgic and Gallican martyrologies. See his life by Robert the archdeacon, his intimate friend, in Surius, Bollandus, &c.

B. HERMAN JOSEPH, C. He was born at Cologne, and, at twelve years of age, entered the monastery of Steinfeldt of regular canons of the Premonstratensian Order, in the dutchy of Juliers, and diocese of Cologne. His incredible fasts, and other austerities, and his extraordinary humility, joined with assiduous prayer and meditation, raised him to an eminent gift of contemplation, which replenished his soul with the most profound sentiments of all virtues, and was attended with many heavenly favours: but, as it is usual, this grace was often accompanied with severe interior trials. He was singularly devoted to the Blessed Virgin. At the very remembrance of the mystery of the incarnation, his

(*a*) Except on Christmas-day, priests are not allowed to say mass twice the same day, since the prohibition of Honorius III. *Cap. Te referente. De celebratione.*

soul seemed to melt in tender love; and he seemed in raptures whenever he recited the canticle *Benedictus* at Lauds. Such was his desire of contempt, that he one day desired a peasant to strike him on the face. The other in surprise, asked the reason: "On account, (said he,) of my being a most filthy and abominable creature, and because I cannot meet with so much contempt as I deserve." He died on the 7th of April, in 1226. He wrote a commentary on the book of Canticles, or song of Solomon, and some other treatises on sublime contemplation, which may be ranked with those of other great masters in the contemplative way; as Thomas à Kempis, St Theresa, Thauler, Harphius, Blosius, Lanspergius, Hilton, &c. B. Herman is honoured among the saints in his Order, and in some churches in the Low Countries. In the abbey church of Steinfeldt, he is titular saint of an altar, at which the priests, who visit that church out of devotion to him, say a votive mass in his honour before his relicks, with proper prayers of the saint used in that abbey from time immemorial. Small portions of his relicks have been given to several other churches. Some are enshrined and exposed to public veneration in the abbey of Premontrè at Antwerp; a portion is kept in the abbey of Parc at Louvain; another in the parish church of St Christopher at Cologne, and another at the Chartreuse in the same city. The emperor Ferdinand II. solicited his canonization at Rome, and several proofs of miracles, and other particulars, have been given in for that purpose. His name is inserted on the 7th of April, in the martyrology of the regular canons of St Austin approved by Benedict XIV. p. 275. See his life by a fellow-canon of great virtue in the Bollandists, on the 7th of April, T. 1. p. 682; also two other lives, and several acts, collected in order to pursue the process for his canonization.

St Finan of Keann-ethich, a native of Munster, was a disciple of St Brendan, with whose blessing he founded the monastery of Cean-e-thich, on the confines of Munster and Meath, and afterwards some others. See Colgan, in MSS. ad 7. Apr.

APRIL VIII.

St DIONYSIUS of Corinth, B. C.

From Eusebius, b. 4. c. 23. St Jerom, Cat. c. 30.

SECOND AGE.

St Dionysius, bishop of Corinth, flourished under the emperor Marcus Aurelius, and was one of the most holy and eloquent pastors of the church in the second age. Not content assiduously to instruct his own flock with the word of life, he comforted and exhorted others at a distance. Eusebius mentions several of his instructive letters to other churches, and one of thanks to the church of Rome, under the pontificate of St Soter, for the alms received from them, according to custom. "From the beginning, (says he,) it is your custom to bestow your alms in all places, and to furnish subsistence to many churches. You send relief to the needy, especially to those who work in the mines; in which you follow the example of your fathers. Your blessed bishop Soter, is so far from degenerating from your ancestors in that respect, that he goes beyond them; not to mention the comfort and advice he, with the bowels of a tender father towards his children, affords all that come to him. On this day we celebrated together the Lord's day, and read your letter, as we do that which was heretofore written to us by Clement." He means, that they read these letters of instruction in the church, after the reading of the holy scriptures, and the celebration of the divine mysteries. This primitive father says that SS. Peter and Paul, after planting the faith at Corinth, went both into Italy, and there sealed their testimony with their blood. He in another place complains, that the ministers of the devil, that is, the heretics, had adulterated his works, and corrupted them by their poison. The monstrous heresies of the three first centuries sprang mostly, not from any perverse interpretation of the scriptures, but from erroneous principles of the heathenish schools of philosophy: whence it happened that those

heresies generally bordered on some superstitious notions of idolatry. St Dionysius, to point out the source of the heretical errors, shewed from what sect of philosophers each heresy took its rise. The Greeks honour St Dionysius as a martyr on the twenty-ninth of November, because he suffered much for the faith, though he seems to have died in peace: the Latins keep his festival on this day, and style him only Confessor. Pope Innocent III. sent to the abbey of St Denys near Paris, the body of a saint of that name brought from Greece. The monks, who were persuaded that they were before possessed of the body of the Areopagite, take this second to be the body of St Dionysius of Corinth, whose festival they also celebrate.

We adore the inscrutable judgments of God, and praise the excess of his mercy, in calling us to his holy faith, when we see many, to whom it was announced with all the reasonable proofs of conviction, reject its bright light, and resist the voice of heaven: also others who had so far despised all worldly considerations, as to have embraced this divine religion, afterward fall from this grace, and become the authors or abettors of monstrous heresies, by which they drew upon themselves the most dreadful curses. The source of their errors was originally in the disorder of their hearts, by which their understanding was misled. All those who have made shipwreck of their faith, fell because they wanted true simplicity of heart. This virtue has no affinity with worldly simplicity, which is a vice and defect, implying a want of prudence and understanding. But Christian simplicity is true wisdom, and a most sublime virtue. It is a singleness of heart, by which a person, both in his intention, and all his desires and affections, has no other object but the pure holy will of God. This is grounded in self-knowledge, and in sincere humility and ardent charity. The three main enemies which destroy it, are, an attachment to creatures without us, an inordinate love of ourselves, and dissimulation or double dealing. This last, though most infamous and base, is a much more common vice than is generally imagined: for there are very few who are thoroughly sincere in

their whole conduct towards God, their neighbour, and themselves. Perfect sincerity, and an invariable uprightness, is an essential part, yet only one ingredient, of Christian simplicity. Nor is it enough to be also disengaged from all inordinate attachments to exterior objects: many, who are free from the hurry and disturbance of things without them, nevertheless are strangers to simplicity and purity of heart, being full of themselves, and referring their thoughts and actions to themselves, taking an inordinate complacency in what concerns them, and full of anxieties and fears about what befalls or may befall them. Simplicity of heart, on the contrary, settles the soul in perfect interior peace: as a child is secure in the mother's arms, so is such a soul at rest in the bosom of her God, resigned to his will, and desiring only to accomplish it in all things. The inexpressible happiness and advantages of this simplicity, can only be discovered by experience. This virtue disposes the heart to embrace the divine revelation, when duly manifested, and removes those clouds which the passions raise, and which so darken the understanding, that it is not able to discern the light of faith.

ON THE SAME DAY.

ST ÆDESIUS, M. He was brother to St Apian, who received his crown at Cæsarea on the second of April, and a native of Lycia, had been a professed philosopher, and continued to wear the cloak after his conversion to the faith. He was long a scholar of St Pamphilus at Cæsarea. In the persecution of Galerius Maximianus, he often confessed his faith before magistrates, had sanctified several dungeons, and had been condemned to the mines in Palestine. Being released from thence, he went into Egypt, but there found the persecution more violent than in Palestine itself, under Hierocles, the most barbarous prefect of Egypt for Maximinus Daia, Cæsar. This governor had also employed his pen against the faith, presuming to put the sorceries of Apollonius of Tyana, upon a level with the miracles of Christ, whom Eusebius confuted by a book, entitled, *Against Hierocles*. Ædesius being at Alexandria, and observing how out-

rageously the judge proceeded against the Christians, by tormenting grave men, and delivering women of singular piety, and even virgins, to the infamous purchasers of slaves, he boldly presented himself before this savage monster, rather than a man, and reproached him with his crying inhumanity, especially in exposing holy virgins to lewdness. He endured courageously the scourge, and the greatest torments which the rage of such a tyrant was capable of inventing, and was at length cast into the sea, in 306, after the same manner as his brother, who obtained his crown a little while before, as the Chaldaic acts expressly inform us, though Henschenius is of the contrary opinion. See Eusebius on the martyrs of Palestine, ch. 5. and the martyr's Chaldaic acts in Assemani, T. 2. p. 195.

St Perpetuus, B. C. He was the eighth bishop of Tours from St Gatian, and governed that see above thirty years, from 461 to 491, when he deceased on the 8th of April. During all which time, he laboured, by zealous sermons, many synods, and wholesome regulations, to lead souls to virtue. St Gregory of Tours mentions his prudent ordinances, prescribing the manner of celebrating vigils before great festivals, in the different churches in the city. All Fridays and Wednesdays he commanded to be observed fasts of precept, except during Easter time, from Christmas to St Hilary's day, that is, the fourteenth day of January, and from St John Baptist's day to the end of August. He added a third fast day every week, probably Monday, from St Martin's to Christmas, which proves the antiquity of Advent. These regulations were all religiously observed one hundred and twenty years after, when St Gregory of Tours wrote his history. St Perpetuus had a great veneration for the saints, and respect for their relicks; adorned their shrines, and enriched their churches. As there was a continual succession of miracles at the tomb of St Martin, Perpetuus, finding the church built by St Brictius too small for the concourse of people that resorted thither, directed its enlargement, causing it to be built one hundred and fifty-five feet in length, sixty broad, and forty-five in height. When the building

was finished, the good bishop solemnized the dedication of this new church, and performed the translation of the body of St Martin on the fourth of July, in 473. Our saint was of a senatorian family, and possessed very large estates in several provinces; but consecrated the revenues to the service of the church, and the relief of the necessitous. He made and signed his last will, which is still extant, on the first of March 475, fifteen years before his death. By it he remits all debts that were owing to him; and having bequeathed to his church his library, and several farms, and settled a fund for the maintenance of lamps, and the purchase of sacred vessels, as occasion might require, he declares the poor his heirs. It begins thus: "In the name of Jesus Christ, Amen. I Perpetuus, a sinner, priest of the church of Tours, would not depart without a last will and testament, lest the poor should be neglected. . . . You, my bowels, my most beloved brethren, my crown, my joy, my lords, my children, O poor of Christ, needy, beggars, sick, widows, orphans; you, I declare, name, and make my heirs. Excepting what is disposed of, whatever I am possessed of in goods, in fields, in pasturage, in meadows, in groves, in vineyards, in dwellings, in gardens, in waters, in mills, or in gold, silver, and garments, and other things, I appoint you my heirs. It is my will, that, as soon as possible after my departure, they be sold, and the money divided into three parts; of which two shall be distributed among poor men, at the discretion of the priest Agrarius, and count Agilo: and the third among widows and poor women, at the discretion of the virgin Dadolena," &c. He adds most pathetic exhortations to concord and piety; and bequeaths to his sister Fidia Julia Perpetua a little gold cross, with relicks; he leaves legacies to several other friends and priests, to one a silver case of relicks of saints, to others gold or silver crosses or chalices, begging of each a remembrance of him in their prayers. His ancient epitaph equals him to the great St Martin: St Apollinaris Sidonius, calls him the true copy of the virtues of that wonderful saint. St Perpetuus died either on the 30th of December, in

490, or on the 8th of April 491. In the martyrologies of Florus, and some others, his festival is placed on the first of these days: but in that of Usuard, and in the Roman, on the second. See his testament published by D'Achery, Spicileg. T. 5. p. 105. also St Gregory of Tours, hist. b. 10. ch. 31. and de mirac. St Martini, b. 1. c. 6. Tillemont, T. 16. p. 393. Dom Rivet. T. 2. p. 619.

ST WALTER, Abbot of St Martin's near Pontoise. He was a native of Picardy, and took the habit of St Bennet at Rebais in the diocese of Meaux. The counts of Amiens and Pontoise having lately founded the rich abbey of St German, now called St Martin's, adjoining to the walls of Pontoise, king Philip I., after a diligent search for a person equal to so important a charge, obliged Walter to take upon him the government of that house, and he was appointed the first abbot, in 1060. He was always highly honoured by the king; and by other great personages; but this was what his humility could not bear. To escape from the dangers of vain-glory, he often fled secretly from his monastery, but was always found and brought back again, and to prevent his escaping, the pope sent him a strict order not to leave his abbey. There he lived in a retired small cell in great austerity, and in assiduous prayer and contemplation, never stirring out but to duties of charity or regularity, or to perform some of the meanest offices of the house. His zeal, in opposing the practice of simony, drew on him grievous persecutions: all which he bore not only with patience, but even with joy. His death happened on the 8th of April, in 1099. The bishops of Rouen, Paris, and Senlis, after a diligent scrutiny, declared several miracles wrought at his tomb authentic; and performed the translation of his relicks on the fourth of May. The abbot Walter Montague, made a second translation, in 1655, and richly decorated his chapel. St Walter, from the first day of his conversion to his death, made it a rule every day to add some new practice of penance to his former austerities: thus to remind himself of the obligation of continually advan-

cing in spirit towards God. His life, written by a disciple, may be read in the Bollandists, with the remarks of Henschenius, T. 1. Apr. p. 753.

B. ALBERT, Patriarch of Jerusalem, compiler of the rule of the Carmelites. He was born at Castro di Gaultieri, in the diosese of Parma, and of a noble Italian family. After having laid a solid foundation of learning and piety, and acquired a great reputation by his skill in the canon and civil laws, he put on the habit of a canon regular in the monastery of Mortura in the Milanese, and, though very young, was in a short time after his profession chosen prior, and three years after, bishop of Bobio. Whilst his humility found excuses to decline this dignity, the church of Vercelli falling also vacant, that city had the happiness to carry him off, and see him by compulsion placed in its episcopal chair. For twenty years he never ceased to procure the advantage of the flock committed to his charge, and by humility and sanctity raised to the highest degree the splendour of the see which he adorned. He was chosen by pope Clement III. and the emperor Frederic I. surnamed Barbarossa, umpire of their differences. Henry VI. successor to Frederic, created him prince of the empire, and granted many favours to his church. He was employed by the pope in several commissions of the highest importance. In 1204, died Monachus, the eleventh Latin patriarch of Jerusalem: and the Christians in Palestine, who in their desolate condition stood extremely in need of a person whose consummate prudence, patience and zeal, might be to them both a comfort and a support, moved by the great reputation of Albert, earnestly besought him to fill the vacant chair. Pope Innocent III. expressed great joy at their choice, being full of compassion for their situation and dangers, and called Albert to Rome, that he might receive the confirmation of his election, and the pall. The holy man obeyed the more readily, because this dignity at that time exposed him only to persecutions and afflictions, not without a prospect of martyrdom. He embarked in a Genoese vessel in 1206, and landed at Acon, in which

city he resided, Jerusalem itself being in the hands of the Saracens. To his labours and persecutions he added the practice of assiduous mortification, and made prayer the chief employment of all his retired hours. His sanctity procured him the respect and veneration of the infidels themselves. Besides many other pious establishments and holy works, of which he was the author, he became the legislator of the Carmelites or White Friars. On mount Carmel lived certain anchorets, who regarded the prophet Elias as their founder and model, because he made that mountain the place of his retreat (1), as did also Eliseus (2). One Berthold formed these anchorets into a community: and Brocard, superior of these hermits in 1205, or rather, as Papebroke proves, in 1209, addressed himself to the patriarch Albert, beseeching him to prescribe them a rule (*a*). The holy man

(1) 3 Kings xviii. 19. 20. 42. (2) 4 Kings iv. 25.

(*a*) Some writers have endeavoured to prove, that from Elias, and his successors *the sons of the prophets*, an uninterrupted succession of hermits had inhabited mount Carmel down to the time of Christ and his apostles; and that having embraced early the Christian faith, they continued their succession to the twelfth or thirteenth century, when, having obtained this rule, they introduced their Order into Europe. The learned Papebroke, a continuator of the Acta Sanctorum commenced by Bollandus, treated this claim to so high an antiquity as chimerical, and dated the origin of the hermits of mount Carmel only in the twelfth century. The contest grew so warm, that the affair was laid before the popes Innocent XI. and XII. But neither of them chose to declare whether the monuments, produced in favour of the succession aforesaid, were decisive or not. And the latter, by a brief dated the twenty-ninth of November 1698, enjoined silence on that subject for the time to come.

Alan, the fifth general of the Carmelite friars, finding Palestine a troublesome residence under the Saracens, sought to obtain for his Order some foreign settlements, and soon procured convents to be founded in Cyprus and Sicily. Soon after the year 1200, certain Englishmen, who had embraced that Order, were brought over from Syria by Sir John de Vasey, lord of Alnwick in Northumberland, a great baron in those days, when he returned from the holy war. He founded their first house at Alnwick, and they soon procured convents in Ailesford, London, Oxford, and other places. This Order has at present thirty-eight provinces, besides the congregation of Mantua, which has fifty-four houses under a vicar general, and the congregations of the barefooted Carmelites in Spain and Italy, which have their own generals; on which see the life of St Theresa,

drew up the constitutions of this Order, in which the friars are enjoined to abide in their cells day and night in assiduous prayer, as it becomes hermits, unless they are otherwise lawfully occupied: to fast from the feast of the Exaltation of the cross till Easter, except on Sundays: perpetual abstinence from flesh: to employ themselves in manual labour: keep silence from Vespers till Tierce the next day, &c. But several additions were made to this rule, and mitigations introduced by commissioners appointed by Innocent IV. in 1246. The White Friars did not wear a scapular before St Simon Stock, in 1285, and began to use a mantle and hood in 1288. This Order being in its origin eremitical, hence among the barefooted Carmelites every province has a desert or solitude, usually for three or four hermits, who lead there very austere lives, but after one year return again to their convent, or go to some other desert, with the leave of superiors.

Albert was called into the West by Pope Innocent III. that he might be present at the general council of Lateran which met in 1215: but before he left Palestine, he was assassinated, whilst he assisted at a procession of the holy cross, on the feast of its Exaltation, September 14th 1214, at Acon, by an impious wretch whom he had reproved and threatened for his crimes. He is honoured among the saints by his Order on this 8th day of April. See the memoirs collected by Papebroke, T. 1, p. 769. Also Exhibitio Errorum quos Dan. Papebrochius suis in notis ad Acta Sanctorum commisit, per Sebast. a S. Paulo. Coloniæ Agrippinæ, 1693, 4to. Item, Examen Juridico-Theologicum Præambul. Sebastiani a S. Paulo ad exhibitionem errorum Dan. Papebrochio ab illo imputatorum, Auctore Nic. Rayæo, cum responsionibus Dan. Papebrochii. Antwerpiæ, 1698, 4 vols. in 4to. Helyot, hist. des Ordres relig. T. 1. and Stevens Monast. Anglic. T. 1. p. 156.

APRIL IX.

St MARY of Egypt.

From her life commended in the seventh general council, and by St Sophonius, but written 150 years before him, by a grave author of the same age in which the saint lived. See Papebroke, ad diem 2. Apr. T. 1. p. 67. and Jos. Assemani Comm. in Calend. ad. 1. Apr. T. 6. p. 218.

FIFTH AGE.

In the reign of Theodosius the Younger, there lived in Palestine, a holy monk and priest named Zosimus, famed for the reputation of his sanctity, and resorted to as an oracle for the direction of souls in the most perfect rules of a religious life. He had served God from his youth with great fervour, in the same house, for the space of three and fifty years, when he was tempted to think that he had attained to a state of perfection, and that no one could teach him any thing more in regard to a monastic life. God, to discover the delusion and danger of this suggestion of the proud spirit, and to convince him that we may always advance in perfection, directed him by revelation to quit his monastery for one near the Jordan, where he might learn lessons of virtue he yet was unacquainted with. Being admitted amongst them, it was not long before he was undeceived, and convinced, from what he saw practised there, how much he had been mistaken in the judgment he had formed of himself, and his advancement in virtue. The members of this community had no more communication with the rest of mankind, than if they had belonged to another world. The whole employment of their lives was manual labour, which they accompanied with prayer, the singing of psalms (in which heavenly exercise they spent the whole night, relieving each other by turns) and their chief subsistence was on bread and water. It was their yearly custom, after having assisted at the divine mysteries, and received the blessed Eucharist on the first Sunday in Lent, to cross the river, and disperse themselves over the vast deserts which lie towards Arabia, to pass in perfect solitude the interval between that and

Palm-Sunday; against which time they all returned again to the monastery to join in celebrating the passion and resurrection of our Lord. Some subsisted during this time on a small parcel of provision they took with them, while others lived on the herbs which grew wild; but when they came back, they never communicated to each other what they did during that time.

About the year 430, the holy man Zosimus passed over the Jordan with the rest at the usual time, endeavouring to penetrate as far as he could into the wilderness, in hopes of meeting with some hermit of still greater perfection than he had hitherto seen or conversed with, praying with great fervour as he travelled. Having advanced thus for twenty days, as he one day stopped at noon to rest himself, and recite a certain number of psalms according to custom, he saw as it were the figure of an human body. He was at first seized with fright and astonishment; and imagining it might be an illusion of the enemy, he armed himself with the sign of the cross, and continued in prayer. Having finished his devotions, he plainly perceived, on turning his eyes that way, that it was somebody that appeared naked, extremely sunburnt, and with short white hair, who walked very quick, and fled from him. Zosimus, judging it was some holy anchoret, ran that way with all his speed to overtake him. He drew nearer by degrees, and when he was within hearing, he cried out to the person to stop and bless him; who answered: "Abbot Zosimus, I am a woman; throw me your mantle to cover me, that you may come near me." He, surprised to hear her call him by his name, which he was convinced she could have known only by revelation, readily complied with her request. Having covered herself with his garment she approached him, and they entered into conversation after mutual prayer: and on the holy man's conjuring her, by Jesus Christ, to tell him who she was, and how long, and in what manner she had lived in that desert, she said: "I ought to die with confusion and shame in telling you what I am; so horrible is the very mention of it, that you will fly from me as from a serpent: your ears will not be able to bear the recital

of the crimes of which I have been guilty. I will however relate to you my ignominy, begging of you to pray for me, that God may shew me mercy in the day of his terrible judgment.

"My country is Egypt. When my father and mother were still living, at twelve years of age I went without their consent to Alexandria: I cannot think without trembling, on the first steps by which I fell into sin, nor my disorders which followed." She then described how she lived a public prostitute seventeen years, not for interest, but to gratify an unbridled lust; she added: "I continued my wicked course till the twenty-ninth year of my age, when perceiving several persons making towards the sea, I enquired whither they were going, and was told they were about to embark for the holy land, to celebrate at Jerusalem the feast of the Exaltation of the glorious cross of our Saviour. I embarked with them, looking only for fresh opportunities to continue my debauches, which I repeated both during the voyage and after my arrival at Jerusalem. On the appointed day for the festival, all going to church, I mixed with the crowd to get into the church where the holy cross was shewn and exposed to the veneration of the faithful; but found myself withheld from entering the place, by some secret but invisible force. This happening to me three or four times, I retired into a corner of the court, and began to consider with myself what this might proceed from; and seriously reflecting that my criminal life might be the cause, I melted into tears. Beating therefore my sinful breast, with sighs and groans, I perceived above me a picture of the mother of God. Fixing my eyes upon it, I addressed myself to that holy virgin, begging of her, by her incomparable purity, to succour me, defiled with such a load of abominations, and to render my repentance the more acceptable to God. I besought her I might be suffered to enter the church doors to behold the sacred wood of my redemption; promising from that moment to consecrate myself to God by a life of penance, taking her for my surety in this change of my heart. After this ardent prayer, I perceived in my soul a secret consola-

tion under my grief; and attempting again to enter the church, I went up with ease into the very middle of it, and had the comfort to venerate the precious wood of the glorious cross which brings life to man. Considering therefore the incomprehensible mercy of God, and his readiness to receive sinners to repentance, I cast myself on the ground, and after having kissed the pavement with tears, I arose and went to the picture of the mother of God, whom I had made the witness and surety of my engagements and resolutions. Falling there on my knees before her image, I addressed my prayers to her, begging her intercession, and that she would be my guide. After my prayer I seemed to hear this voice: "If thou goest beyond the Jordan, thou shalt there find rest and comfort." Then weeping and looking on the image, I begged of the holy queen of the world that she would never abandon me. After these words I went out in haste, bought three loaves, and asking the baker which was the gate of the city which led to the Jordan, I immediately took that road, and walked all the rest of the day, and at night arrived at the church of St John Baptist on the banks of the river. There I paid my devotions to God, and received the precious body of our Saviour Jesus Christ. Having eat the half of one of my loaves, I slept all night on the ground. Next morning recommending myself to the holy Virgin, I passed the Jordan, and from that time I have carefully shunned the meeting of any human creature."

Zosimus asked how long she had lived in that desert. "It is, (said she) as near as I can judge, forty-seven years." "And what have you subsisted upon all that time?" replied Zosimus. "The loaves I took with me, (answered she) lasted me some time: since that I have had no other food but what this wild and uncultivated solitude afforded me. My clothes being worn out, I suffered severely from the heat and the cold, with which I was often so afflicted that I was not able to stand." "And have you passed so many years," said the holy man, "without suffering much in your soul?" She answered: "Your question makes me tremble, by the very remembrance of my past dangers and conflicts

through the perverseness of my heart. Seventeen years I passed in most violent temptations, and almost perpetual conflicts with my inordinate desires. I was tempted to regret the flesh and fish of Egypt, and the wines which I drank in the world to excess; whereas here I often could not come at a drop of water to quench my thirst. Other desires made assaults on my mind, but, weeping and striking my breast on those occasions, I called to mind the vows I had made under the protection of the Blessed Virgin, and begged her to obtain my deliverance from the affliction and danger of such thoughts. After long weeping, and bruising my body with blows, I found myself suddenly enlightened, and my mind restored to a perfect calm. Often the tyranny of my old passions seemed ready to drag me out of my desert: at those times I threw myself on the ground, and watered it with my tears, raising my heart continually to the Blessed Virgin till she procured me comfort; and she has never failed to shew herself my faithful protectress." Zosimus taking notice that in her discourse with him she from time to time made use of scripture phrases, asked her, if she had ever applied herself to the study of the sacred books. Her answer was, that she could not even read, neither had she conversed nor seen any human creature since she came into the desert till that day, that could teach her to read the holy scripture, or read it to her; but "it is God, (said she) *that teacheth man knowledge*. (1) Thus have I given you a full account of myself; keep what I have told you as an inviolable secret during my life, and allow me, the most miserable of sinners, a share in your prayers." She concluded with desiring him not to pass over the Jordan next Lent, according to the custom of his monastery, but to bring with him on Maundy-Thursday the body and blood of our Lord, and wait for her on the banks of the river on the side which is inhabited. Having spoken thus, and once more intreated him to pray for her, she left him. Zosimus hereupon fell on his knees, thanked God for what he had seen and heard, kissed the ground whereon she

(1) Ps. xxxix. 10.

had stood, and returned by the usual time to his monastery.

The year following on the first Sunday in Lent he was detained at home on account of sickness, as indeed she had foretold him. On Maunday-Thursday, taking the sacred body and blood of our Lord in a small chalice, and also a little basket of figs, dates and lentils, he went to the banks of the Jordan. At night she appeared on the other side, and making the sign of the cross over the river, she went forward, walking upon the surface of the water as if it had been dry land, till she reached the opposite shore. Being now together, she craved his blessing, and desired him to recite the Creed and the Lord's prayer. After which she received from his hands the holy sacrament. Then lifting up her hands to heaven, she said aloud with tears: *Now thou dost dismiss thy servant, O Lord, according to thy word, in peace; because my eyes have seen my Saviour.* She begged Zosimus to pardon the trouble she had given him, and desired him to return the following Lent to the place where he first saw her. He begged of her on his side to accept the sustenance he had brought her. But she took only a few of the lentils; and conjuring him never to forget her miseries, left him, and then went over the river as she came. Zosimus returned home, and at the very time fixed by the saint set out in quest of her, with the view of being still further edified by her holy conversation, and of learning also her name, which he had forgot to ask. But, on his arrival at the place where he had first seen her, he found her corpse stretched out on the ground, with an inscription declaring her name, Mary, and the time of her death. Zosimus, being miraculously assisted by a lion, dug a grave, and buried her. And having recommended both himself and the whole church to the saint's intercession, he returned to his monastery, where he recounted all that he had seen and heard of this holy penitent, and continued there to serve God till his happy death, which happened in the hundredth year of his age: and it is from a relation of the monks of that community, that an author of the same century wrote her life as above related: which history

is mentioned soon after by many authors both of the Eastern and Western church. Papebroke places her conversion in 383, and her death in 421.

In the example of this holy woman we admire the wonderful goodness and mercy of God, who raised her from the sink of the most criminal habits, and the most abandoned state, to the most sublime and heroic virtue. Whilst we consider her severe penance, let us blush at the manner in which we pretend to do penance. Let her example rouse our sloth. The kingdom of heaven is only for those who do violence to themselves. Let us tremble with her at the remembrance of our baseness and sins, as often as we enter the sanctuary of the Lord, or venerate his holy cross, the instrument of our redemption. We insult him, when we pretend exteriorly to pay him our homages, and at the same time dishonour him by our sloth and sinful life. God, by the miraculous visible repulse of this sinner, shews us what he does invisibly with regard to all obstinate and wilful sinners. We join the crowd of adorers at the foot of his altar; but he abhors our treacherous kisses like those of Judas. We honour his cross with our lips; but he sees our heart, and condemns its irregularities, and its opposition to his holy spirit of perfect humility, meekness, self-denial and charity. Shall we then so much fear to provoke his indignation by our unworthiness as to keep at a distance from his holy places or mysteries? By no means. This would be irrecoverably to perish, by cutting off the most essential means of salvation. Invited by the infinite goodness and mercy of God, and pressed by our own necessities and dangers, the more grievous these are, with so much greater earnestness and assiduity must we sue for pardon and grace, provided we do this in the most profound sentiments of compunction, fear and confidence. It will be expedient often to pray with the publican at a distance from the altar, in a feeling sentiment that we ought to be treated as persons excommunicate before God and men. Sometimes we may in public prayers pronounce the words with a lower voice, as unworthy to unite our praises with others, as base sinners whose homages ought rather to be offensive to

God, who hates the sight of an heart filled with iniquity and self-love. We must at least never present ourselves before God without purifying our hearts by compunction, and trembling, to say to ourselves, that God ought to drive us out of his holy presence with a voice of thunder: *Let the wicked man be taken away, and let him not see the glory of God.* But in these dispositions of fear and humility, we must not fail assiduously to pour forth our supplications, and sound the divine praises with our whole hearts.

ON THE SAME DAY.

The MASSYLITAN MARTYRS in Africa, mentioned by Bede (1), and famous in antient calendars. We have a sermon preached by St Austin on other festivals (2). They suffered in Africa, and probably derived their name from Massyla, or the adjacent country, on the sea-coast.

St EUPSYCHIUS, M. Julian the Apostate, in his march to Antioch, arriving at Cæsarea, the capital of Cappadocia, was exceedingly irritated to find the greatest part of the city Christians, and that they had lately demolished a temple dedicated to Fortune, being the last pagan temple remaining there: wherefore he struck it out of the list of cities, and ordered that it should resume its ancient name of Mazaca, instead of that of Cæsarea, the name with which Tiberius had honoured it. He deprived the churches in that city and its territory of all that they possessed in moveables or other goods, making use of torments to oblige them to a discovery of their wealth. He caused all the clergy to be enlisted among the train-bands under the governor of the province, which was the most contemptible, and frequently the most burdensome service, and on the lay-Christians he imposed a heavy tax. Many of them he put to death, the principal of which number was St Eupsychius, a person of noble extraction, lately married. The tyrant left an order that the Christians should be compelled to rebuild the temples; but instead of that,

(1) In 1 Cor. 2. (2) Serm. 283. T. 5. p. 1138.

they erected a church to the true God, under the title of St Eupsychius: in which, on the eighth of April, eight years after, St Basil celebrated the feast of this martyr, to which he invited all the bishops of Pontus, in a letter yet extant (3).

The Roman Captives, MM. in Persia, in the year of Christ 362, of Sapor 53. The Persians, in an incursion into the Christian territories, took by siege the castle Bethzarbe, on the Tigris, massacred the garrison, and led away nine thousand souls into captivity. Among these were Heliodorus, a bishop, Dausas and Mariabus, ancient priests, besides many other priests, monks and nuns. The good bishop died on the road, but first ordained Dausas bishop in his place. The canons order a bishop not to be ordained but by three bishops: but this admits a dispensation in cases of necessity. Thus Theodoret says (1), that St Eusebius of Samosata went about privately ordaining catholic pastors to fill vacant sees: and St Gregory allowed St Austin to do the same in England (*a*). The captives assembled daily with Dausas, who celebrated the divine mysteries. When they were arrived on the confines of Assyria, it was left to the option of three hundred of them either to adore the sun or to die. Twenty-five complied with the injunction, and were rewarded with portions of land for their apostacy. The other two hundred and seventy-five remained constant with the bishop Dausas, and were all massacred together. See the Greek Menæa, Sozomen (2), and their original Chaldaic acts published by Assemani, T. 1. p. 134.

St Waltrude or Vautrude, commonly called Vaudru, Widow. She was daughter to the princess St Bertille, elder sister to St Aldegondes, and wife to Madelgaire count of Hainault, and one of the principal

(3) Ep. 291. (1) B. 5. ch. 4. (2) B. 2. ch. 13.

(*a*) Though the canon-law most severely requires three bishops to the consecration of a bishop, yet ancient and modern examples so clearly demonstrate that one is sufficient, with regard to the validity of the ordination, at least when done with a dispensation, that it is a matter of surprise how Tournely should deny it.

lords of king Dagobert's court. After bearing him two sons, and two daughters, she induced him to embrace the monastic state, at Haumont, near Maubeuge, taking the name of Vincent. He is honoured in Flanders among the saints on the 20th of September, and called St Vincent of Soignies. She remained two years longer in the world, devoting herself entirely to exercises of piety, under the direction of the holy abbot St Guislain. Being by that time disengaged from the incumbrances of the world, she received the religious veil at the hands of St Aubert, bishop of Cambray, in 656, and lived in a little cell, adjoining to which was a chapel, in a solitary place called Castriloc, or Castle-place, now Mons. Many other ladies resorting to her, she formed a religious community, which is at present a rich royal chapter of canonesses. From her reputation and from this community arose the city of Mons, now the capital of Hainault. Whilst her sister Aldegondes governed her great monastery at Maubeuge, Vautrude sanctified herself in her little cell by holy poverty, meekness, patience, continual fasting and prayer. She suffered much from the slanders of men, and from severe interior trials and temptations: but God after some years recompensed her fidelity with a holy peace, and great spiritual consolations. On the 9th of April 686, she went to receive the crown promised by God to those who serve him. Her relicks are esteemed the most precious treasure of the great church which bears her name. She is titular patroness of Mons, and all Hainault. By the life of St Vautrude, we should learn to despise the unjust censures of the world. It persecutes by its calumnies those by whose lives its false maxims are condemned: but it can only hurt a counterfeit virtue, as the fire consumes only the dross, but renders true gold brighter and more pure. Solid virtue is not only tried by humiliations, but gains the greatest advantage and improvement, by making a good use of them. See her ancient life in Mabill. Sæc. 2. Bened. also Miræus.

St GAUCHER, or GAUTIER, Abbot in Limousin. He was in strict friendship with St Stephen of Grandmont; died the 9th of April 1130, at the age of 80,

and was canonized by Celestine III. in 1194. See Labbe Bibl. M. S. T. 2. Henschenius, &c

St Dotto, Abbot. One of the isles of Orkney, in which he founded and governed a great monastery in the sixth century, bears his name to this day. In the same island stood other monasteries and churches dedicated to God, under the patronage of St Brendan. Though all the isles of Orkney are recommended for the healthfulness of the air, and longevity of the inhabitants, this of St Dotto is remarkable above the rest on these accounts. Our saint lived near one hundred years, and with great joy repeated in his last moments: *I have rejoiced in those things which have been told me: we will go into the house of the Lord.* Ps. cxxi. See Donald Monroe, *De Insulis*, and bishop Lesley's nephew, *De Sanctis Scotiæ.*

APRIL X.

St BADEMUS, Abbot, M.

From his original Syriac acts written by St Maruthas, published by Assemani T. 1. p. 165. The Greek from Metaphrastes were given us by Henschenius, p. 828, and Ruinart, p. 680.

A. D. 376.

Bademus was a rich and noble citizen of Bethlapeta in Persia, who desiring to devote himself to the service of God, out of his estates founded a monastery near that city, which he governed with great sanctity. The purity of his soul had never been sullied by any crime, and the sweet odour of his sanctity diffused a love of virtue in the hearts of those that approached him. He watched whole nights in prayer, and passed sometimes several days together without eating: bread and water were his usual fare. He conducted his religious in the paths of perfection with sweetness, prudence and charity. In this amiable retreat he enjoyed a calmness and happiness which the great men of the world would view with envy, did they compare with it the unquiet scenes of vice and vanity in which they live. But to crown his virtue, God permitted him, with seven of his monks to be apprehended by the pursuivants of king

Sapor, in the thirty-sixth year of his persecution. He lay four months in a dungeon loaded with chains; during which lingering martyrdom he was every day called out to receive a certain number of stripes. But he triumphed over his torments by the patience and joy with which he suffered them for Christ. At the same time a Christian lord of the Persian court, named Nersan, prince of Aria, was cast into prison, because he refused to adore the sun. At first he shewed some resolution: but at the sight of tortures his constancy failed him, and he promised to conform. The king, to try if his change was sincere, ordered Bademus to be brought to Lapeta, with his chains struck off, and to be introduced into the prison of Nersan, which was a chamber in the royal palace. Then his majesty sent word to Nersan, by two lords, that if with his own hand he would dispatch Bademus, he should be restored to his liberty and former dignities. The wretch accepted the condition; a sword was put into his hand, and he advanced to plunge it into the breast of the abbot. But being seized with a sudden terror, he stopped short, and remained some time without being able to lift up his arm to strike. The servant of Christ stood undaunted, and with his eyes fixed upon him said: "Unhappy Nersan, to what a pitch of impiety do you carry your apostacy? With joy I run to meet death; but could wish to fall by some other hand than yours: why must you be my executioner?" Nersan had neither courage to repent, nor heart to accomplish his crime. He strove, however, to harden himself, and continued with a trembling hand to aim at the sides of the martyr. Fear, shame, remorse, and respect for the martyr, whose virtue he wanted courage to imitate, made his strokes forceless and unsteady. And so great was the number of the martyr's wounds, that all present stood in admiration at his invincible patience. At the same time they detested the cruelty, and despised the base cowardice of the murderer, who at last, aiming at his neck, after four strokes severed his head from the trunk. Neither did he escape the divine vengeance: for a short time after, falling into public disgrace, he perished by the sword after tortures, and under the male-

dictions of the people. Such is the treachery of the world towards those who have sacrificed their all in courting it. Though again and again deceived by it, they still listen to its false promises, and continue to serve this hard master, till their fall becomes irretrievable. The body of St Bademus was reproachfully cast out of the city by the infidels: but was secretly carried away and interred by the Christians. His disciples were released from their chains four years afterwards, upon the death of king Sapor. St Bademus suffered on the 10th of the moon of April, in the year 376, of king Sapor the sixty-seventh.

Monks were called Mourners by the Syrians and Persians, because by their state they devoted themselves in a particular manner to the most perfect exercises of compunction and penance, which indeed are an indispensable duty of every Christian. The name of Angels was often given them over all the East during several ages (1), because by making heavenly contemplation and the singing of the divine praises their great and glorious employment, if they duly acquit themselves of it, they may be justly called the Seraphims of the earth. The soul which loves God, is made a heaven which he inhabits, and in which she converses with him in the midst of her own substance. Though he is infinite, and the highest heavenly spirits tremble before him, and how poor and base soever we are, he invites us to converse with him, and declares that it is his delight to be with us. Shall not we look upon it as our greatest happiness and comfort to be with Him, and to enjoy the unspeakable sweetness of his presence. Oh! what ravishing delights does a soul taste, which is accustomed by a familiar habit to converse in the heaven of her own interior with the three persons of the adorable Trinity! Dissipated worldlings wonder how holy Solitaries can pass their whole time buried in the most profound solitude and silence of creatures. But those who have had any experience of this happiness, are surprised with far greater reason how it is possible that any souls, which are

(1) See Du Cange's Glossary of the Greek language for the middle ages.

created to converse eternally with God, should here live in a constant dissipation, seldom entertaining a devout thought of Him, whose charms and sweet conversation eternally ravish all the Blessed.

ON THE SAME DAY.

B. MECHTILDES, Virgin and Abbess. The two holy sisters SS. Gertrude and Mechtildes were countesses of Hackuborn, cousins to the emperor Frederic II. and born at Islebe in Upper Saxony. From seven years of age, Mechtildes had her education in the Benedictin monastery of Redaresdorff or Rodersdorff, in the bishopric of Halberstade, secularized and yielded to the elector of Brandenbourg at the peace of Westphalia in 1648. She lived always a stranger to the vices and vanities of the world; and from her infancy practised obedience with such cheerfulness, that she was always ready to perform every command of her superior. Though often sick, she denied herself the use of flesh-meat and wine, and studied to retrench every superfluity. She endeavoured to conceal her virtues, as industriously as others labour to hide their most heinous sins. She made her religious vows in the same house, and while yet young, was removed to Diessen near the lake Ambre in Bavaria, where she was appointed superioress of the monastery of that name, which seems to have been at that time of the Order of St Benedict, though it has long been an house of regular canonesses of St Austin's Order. It was founded in 1132 by Bertkold, count of Andechs, and afterwards endowed with great revenues by St Otho, bishop of Bamberg. This monastery Mechtildes rendered a perfect school of all virtues, and knowing that a strict discipline, and a steady observance of rules, are the means by which religious persons are to attain to the sanctification of their souls in their state, she taught all her sisters rather to anticipate by diligence every monastic duty, than, by coming one moment too late, to give signs of the least sloth in the service of their heavenly king. The noble monastery of Ottilsteten, or Edelstetin in Suabia, situate between Ausbourg and Ulm, being fallen into great remissness, in order to restore becoming

discipline therein Mechtildes was commanded by the bishops of the country to repair thither, and to take upon her the direction of that house. She urged, that it was enough for her to stand arraigned at the bar of Christ for the neglect of her own vineyard. But neither her tears, nor those of her dear sisters, could prevail. In this new situation she laboured to sanctify her own soul, as if she had hitherto done nothing towards the subduing of her body in order thereto: and the happy effects of her humble endeavours and sighs for others, appeared by the perfect regularity and exemplary piety which began soon to be evident in that community. None could resist the charms of her sweetness and example; for her virtue was mild to others, though austere to herself. She neither screwed up the strings of government too high, nor let them drop too low. She did not mollify the severity of the maxims of the gospel, nor the obligations of a religious state: but the manner in which she inculcated them, rendered them light and easy by the charity with which she seasoned her commands. She prohibited the inclosure of her house to secular visitants, and by her abhorrence of worldly news and discourse, banished out of her community that dangerous spirit which introduces the world into the solitude of the recluse. Her bed was a little straw, her diet most austere and slender, and her employment manual labour, prayer and pious reading. For one superfluous word which she spoke to a sister, she immediately burst into tears, condemning herself on account of an unnecessary breach of silence; for which she punished herself with fasts and watching for several days. The perpetual fountains of her tears were nourished by the deep compunction of her heart. In the court of the emperor, to which she happened to be called, on account of the affairs of her monastery, she observed all the rules of her house. Once, when confined to her bed by sickness, she complained to her Redeemer, that, like an excommunicated person, and altogether unworthy, she was excluded from joining her voice with her sisters, in singing his praises at the midnight office: but he in a vision assured her, that he was more glorified by her desire and obedience to his will, than by any other

sacrifice she could offer him. Some time before her death, which she foresaw, she returned to her dear monastery of Diessen, in which she departed to our Lord on the 29th of March, some time after the year 1300, before her sister St Gertrude, who in her writings mentions the death of St Mechtildes. Her name has never been inserted in the Roman martyrology; but occurs in several particular calendars, both on this day, on the 30th of May, and on the 29th of March. See her life compiled by Engelhard, an abbot who was acquainted with her, in Canisius, Lect. Antiq. Chatelain's Martyrologe Universel on the 30th of May. (*a*)

APRIL XI.

St LEO the Great, Pope.

From the councils, T. 4. this pope's works in the late Roman edition, and the historians of that age. See Tillemont, T. 5. p. 141. and Ceillier, T. 14. p. 316. who chiefly follow Quesnel's collection of memoirs for his life, Op. T. 2. Diss. 1. which must be compared with, and often corrected by the remarks of F. Cacciari, in his *Exercitationes in Opera S. Leonis*, especially in those *De Hæresi Pelagianâ* & *De Hæresi Eutychianâ*.

A. D. 461.

St Leo, surnamed *the Great*, was descended of a noble Tuscan family, but born at Rome, as he himself and St Prosper assure us. (1) The quickness of his parts, and the maturity of his judgment, appeared in the rapid progress which he made in his studies. Having rendered himself a great master in the different branches of polite literature, especially eloquence, he turned his

(1) Ep. 27. ad Pulcher. c. 4.

(*a*) Trithemius mentions another holy virgin, called Mechtildes, who coming from St Alban's to Spanheim, lived there a recluse, and died in great reputation for sanctity, in 1154. See Trithem. *in Chron. Hirsoug.* ad an. 1154. ed. Freher. p. 136. Also the same Trithem *in Chron. Spanheim.* on the same year. Fabricius (Bibl. med. & infimæ ætatis, l. 12. p. 193.) and some others, confound Mechtildes of Spanheim with St Mechtildes of Diessen, though the latter was born several years after the death of the former, not to mention other repugnances.

thoughts entirely to the study of the holy scriptures and theology, to which he made the profane sciences only subservient. "God, who destined him to gain great victories over error, and to subject human wisdom to the true faith, had put into his hands the arms of science and truth," as an ancient general council says. (2) Being made archdeacon of the church of Rome, he had the chief direction of the most important affairs under pope Celestine, as appears from St Prosper, a letter of St Cyril to him, and Cassian's book against Nestorius. To his penetration and zeal it was owing afterwards that Sixtus III. discovered the dissimulation of Julian the Pelagian, and rejected his false repentance. It happened that Aëtius and Albinus, the two generals of the emperor Valentinian III. were at variance in Gaul, and no one being so well qualified to compose their differences as the eloquent and virtuous archdeacon Leo, he was sent upon that important commission. During his absence, Sixtus III. died in 440, and the Roman clergy cast their eyes on him for their pastor, judging that he, who for sanctity, learning, prudence and eloquence, was the first man of his age, was the most worthy and fit to be seated in the first chair of the church. The qualifications and virtues, which we admire when found single in others, were all united in him to a very great degree. This justly raised throughout the Christian world the highest expectations from his administration; which yet his great actions far surpassed. He was invited to Rome by a public embassy, and expected with impatience; but it was forty days before he could arrive. The joy with which he was received, is not to be expressed, and he received the episcopal consecration on Sunday the 29th of September, in 440. We learn from himself what were his sentiments at the news of his exaltation. He considered a high dignity as a place where falls are most frequent, and always most dangerous; and he cried out: (3) "Lord, I have heard your voice calling me, and I was afraid: I considered the work which was enjoined me, and I trembled. For what

(2) Conc. T. 4. p. 820. (3) Serm. 2. de Assumpt. suâ, c. 1, p. 4. T. 1. ed. Rom.

proportion is there between the burden assigned to me and my weakness, this elevation and my nothingness? What is more to be feared than exaltation without merit, the exercise of the most holy functions being entrusted to one who is buried in sin? O you, who have laid upon me this heavy burden, bear it with me, I beseech you: be you my guide and my support: give me strength, you who have called me to the work; who have laid this heavy burden on my shoulders."

A heart thus empty of itself could not fail to be supported and directed by the divine grace. He was called to the government of the church in the most difficult times, and he diligently applied himself without delay to cultivate the great field committed to his care, and especially to pluck up the weeds of errors, and to root out the thorns of vices wherever they appeared. He never intermitted to preach to his people with great zeal; which he often mentions as the most indispensible duty of pastors, and the constant practice of his predecessors. (4) An hundred and one sermons, preached by this pope on the principal festivals of the year, are still extant. He often inculcates in them the practice of holy fasting and alms-deeds, as good works which ought to be joined and support each other. We have among his works nine sermons on the fast of the tenth month, or of Ember-days in December. He says, the church has instituted the Ember-days in the four seasons of the year to sanctify each season by a fast: (5) also to pay to God a tribute of thanksgiving for the fruits and other blessings which we continually receive from his bounty: (6) and to arm us constantly against the devil. He sets forth the obligation of alms, which is so great that for this alone God gives riches, and not to be hoarded up, or lavished in superfluities: and at the last day he seems in his sentence chiefly to recompence this virtue, and to punish the neglect of it, to shew us how much alms-deeds are the key of heaven, and of all other graces. (7) He says, this obligation binds all persons, though it is not to be measured by what a man has,

(4) Serm. 3. 7. 11. (5) Serm. 18. (6) Serm. 12. (7) Serm. 8. c. 3. p. 17. & Serm. 9. c. 3. p. 20. Serm. 10. c. 1. p. 21.

but by the heart; for all men are bound to have the same benevolence, and desire of relieving others (8). That the rich are obliged to seek out the bashful poor, who are to be assisted without being put to the blush in receiving (9). He shews the institution of *Collects*, or gatherings for the poor, to be derived from the apostles, and ever to have been continued in the church for the relief of the indigent (10). He surpasses himself, in sentiment and eloquence, whenever he speaks of the sweetness of the divine love which is displayed to us in the mystery of the incarnation of the Son of God. His one hundred and forty one epistles are wholly employed in treating on important subjects of discipline and faith, and alone suffice to shew his pastoral vigilance and immense labours, in every part of the Christian world, for the advancement of piety. He brought many infidels to the faith, and took great delight in instructing them himself. His signal victories over the Manichees, Arians, Apollinarists, Nestorians, Eutychians, Novatians and Donatists, are standing proofs of his zeal for the purity of the faith. Carthage being taken by the Vandals in 439, a great number of Manichees fled out of Africa to Rome: but there, to escape the rigour of the imperial laws against their sect, feigned themselves catholics. They called wine the gall of the dragon, produced by the devil or their evil god: on which account they always refrained from that liquor, which they regarded as, of its own nature, unclean. To conceal themselves, they received the holy communion from the catholic priests, but under one kind alone; which it was left to every one's discretion then to do. This affectation of the heretics passed some time unobserved, as we learn from St Leo (11), in the year 433 (*a*). But

(8) Serm. 7. item 5. & 6. 16. 39 &c. (9) Serm. 8. p. 17.
(10) Serm. 10. p. 21. (11) Serm. 4. de Quadrag. T. p. 217.

(*a*) This practice they continued, till pope Gelasius, 496, above forty years after St Leo's time, effectually to prevent those *sacrilegious* and *superstitious* communions of unworthy hypocrites, commanded all to receive under both kinds: which law subsisted at Rome as long as the Manichæan heresy made it necessary: but after that danger was over, this ordinance of discipline ceased by disuse.

But he no sooner discovered this sacrilegious abuse, than he took the utmost care to prevent the contagion from infecting his flock. He detected several of these heretics, and among them one whom they called their bishop; and, to manifest the impiety of this sect, he assembled several bishops and priests, and the most illustrious persons of the senate and empire, and caused the *elect* of the Manichees, that is, those that were initiated in their mysteries, to be introduced (12). They confessed publicly many impious tenets (*b*), superstitions, and a crime which modesty forbids to be named (13). St Prosper says their books were burnt; but many of them repented, and abjured their heresy. St Leo, in receiving them into the church, exhorted his people to pray and sigh with him for them (14.). Those that remained obstinate were banished. St Leo about the same time crushed Pelagianism, which began again to shew its head about Aquileia (15). His watchfulness put a stop to the growing evil, both in those parts and in Rome itself, where St Prosper detected some remains of the same laven. For this pope, who was a true judge of merit, and drew many learned men about his person, had chosen St Prosper of Aquitain his secretary, to write his letters and dispatch the like business. The Priscillianist heretics reigned almost uncontrouled in Spain; only St Turibius, bishop of Astorga, zealously opposed them. St Leo wrote to commend his zeal, and to awake the attention of the other bishops of that country, whom he ordered to convene a council for the extirpation of the spreading cancer (16). He examined the cause of

(12) Ep. 8. p. 33. & ep. 15. c. 16 p. 71. T. 1. Serm. 15. p. 31. T. 1. Serm. 33. p. 87. Serm. 41. p. 111. (13) Ep. 15. ad Turrib. p. 62. Serm. 15. (14) Serm. 33. Ep. 8. (15) Ep. 15. (16) ib.

(*b*) Dr Lardner. in his *Credibility of the Gospel*, vol. 9. charges St Leo with falsely accusing the Manichees of abominable practices, without the least colour of reason. He ought to have taken notice that though the testimony of St Leo is alone satisfactory, we must certainly believe these hereticks against themselves, for they were publicly convicted of these crimes, and openly confessed the same before the most illustrious personages of the church and state. See Cacciari, *Exercitationes in Op. S. Leonis M. de Manichæorum hæresi*, l. 2. c. 7. p. 142. c. 9. p. 154.

Chelidonius, bishop of Besancon, deposed by St Hilary of Arles, and restored him to his see (17). He transferred the dignity of primate from the see of Arles to that of Vienne in Gaul, which Zosimus had formerly adjudged to Arles (18), "out of respect," as he said, "for the blessed Trophimus (first bishop of Arles) from the fountain of whose preaching all the Gauls had received the streams of faith (19)." The learned De Marca thinks that St Leo did not deny the jurisdiction of Hilary over Besancon before that time, but he judged Chelidonius not to have been guilty of that which had been laid to his charge, adding, "that the sentence would have stood firm, if the things objected had been true *(c)*." St Leo laid down this important maxim for the rule of his conduct, never to give any decision, especially to the prejuduce of another, before he had examined into the affair with great caution and exactness, and most carefully taken all informations possible. He was very careful in the choice of persons whom he promoted to holy orders, as his writings shew; yet the author of the Spiritual Meadow relates, that he heard

(17) Ep. 9. 10. (18) See Baronius ad an. 417. (19) Zosimus, Ep. ad ep. Gal.

(c) A notorious slanderer has presumed to fasten upon St Leo the censure of haughtiness and injustice in this affair: but he certainly only betrays his own malice. Hilary was present in the pope's council at Rome, together with Chelidonius; but was not able to make good his charge against him. He had also ordained another bishop to the see of Projectus whilst he was living, who being then sick, afterwards recovered. This precipitate action of Hilary was an infraction of the canons: nor does his apologist, the author of his life, offer any excuse. To satisfy the clamours of Chelidonius, Projectus, and others, and chiefly by his example to enforce the most strict observation of that important canon, the neglect of which would fill the church on every side with schisms and confusion, St Leo deprived Hilary of the primacy over the province of Vienne for the time to come, though he restored part of it to his successor. See Fabre, *Panegyrique & histoire de la ville d' Arles*, 1743. St Leo indeed seems to have not been acquainted in the beginning with the true character of St Hilary, and therefore to have proceeded with the greater severity: but he shewed that his heart was incapable of rancour, by the ample testimony which he gave to the sanctity of St Hilary, after his death, in a letter to his successor Ravenus, ep. 37. ed. Quesn. 38. ed. Rom. p. 171. T. 2.

Amos, patriarch of Jerusalem, say to several abbots: "Pray for me." The dreadful weight of the priesthood affrights me beyond measure, especially the charge of conferring orders. I have found it written, that the blessed pope Leo, equal to the angels, watched and prayed forty days at the tomb of St Peter, begging, through the intercession of that apostle, to obtain of God the pardon of his sins. After this term St Peter in a vision said to him: Your sins are forgiven you by God, except those committed by you in conferring holy orders: of these you still remain charged to give a rigorous account." (20) St Leo, with regard to those who are to be ordained ministers of the altar, lays down this rule, inserted in his words into the body of the canon law: "What is it, not to lay hands upon any one suddenly, according to the precept of the apostle, but not to raise to the honour of the priesthood, any who have not been thoroughly tried, or before a mature age, a competent time of trial, the merit of labour in the service of the church, and sufficient proofs given of their submission to rule, and their love of discipline and zeal for its observance." (21)

Many affairs in the churches of the East furnished this great pope with much employment, as the intrusion of Bassian into the see of Ephesus, &c. (22) But above all the rest the rising heresy of Eutyches drew his attention on that side of the world. This heresiarch had been condemned by St Flavian in 448; yet by the intrigues of Chrysaphius, a powerful eunuch, he prevailed with the weak emperor Theodosius II. to assemble a packed council at Ephesus, in which Dioscorus, the wicked patriarch of Alexandria, an Eutychian, and general disturber of Christian peace, took upon him to preside. This pretended synod, commonly called the *Latrocinale*, or cabal of Ephesus, met on the 8th of August 449, acquitted Eutyches, and condemned St Flavian, with a degree of malice and violence unheard

(20) Prat. Spir. c. 149. Item Distinct. 78. 3. (21) St Leo, ep. 1. T. 2. p. 2. ed. Rom. *Quid est manus.* from 1 Tim. v. 22.
(22) Conc. T. 4. p. 687.

of among barbarians. (*d*) The legates of Leo, who were Julius, bishop of Puozzoli, the ancient Puteoli, Renatus a priest, Hilarius a deacon, and Dulcitius a notary, refused to subscribe to the unjust sentence, and opposed it with a zeal and vigour that was admired by the whole world, says Theodoret. (23) Upon the first advice of these proceedings, St Leo declared them null and void, (24) and at the same time he wrote to St Flavian to encourage him, and to the emperor himself, telling him that no sacrilegious cabal ever came up to the fury of this assembly, (25) and conjuring him in these words: "Leave to the bishops the liberty of defending the faith: no powers or terrors of the world will ever be able to destroy it...Protect the church, and seek to preserve its peace, that Christ may protect your empire." He adds, that he trembles to see him draw down the divine vengeance upon his own head: which had the appearance of a prediction, on account of the various misfortunes which befell that prince and his sudden death; though before the latter event his eyes began to be opened. Marcian and St Pulcheria, succeeding in the empire, vigorously supported the zealous endeavours of the pope. By his authority the general council of Chalcedon, consisting of six hundred, or six hundred and thirty bishops, was opened on the 8th of October in 451. St Leo presided by his legates Paschasinus bishop of Lilybæum, Lucentius bishop of Ascoli, and Boniface priest of Rome. In this synod the memory of St Flavian was vindicated; and Dioscorus was convicted of having maliciously suppressed the letters of St Leo in the *Latrocinale* of Ephesus, and of having pre-

(23) Theodoret, ep. 116. (24) Conc. T. 4. p. 47. and St Leo ep. 49. & 56. ed. Quesn 50. & 57. ed. Rom. (25) St Leo, ep. 42. in ed. Quesn. 43. in ed. Rom. p 187. T. 2. St Leo ad Theodos. Imp. ep. 40. ed. Quesn. 41. ed. Rom. p. 178. Ep. ad Pulcheriam Augustam ep. 41. ed. Quesn. 42. ed. Rom. p. 183.

(*d*) On the appeal of St Flavian to the pope St Leo, see Cacciari, Exercitationes in Opera St Leonis, Dissert. de Hæresi Eutychianâ, l. 1. c. 8. p. 387. & c. 9. p. 393. Valentinianus Imp. ep. ad. Theodosium Imp. inter ep. St Leonis 40. p. 201. T. 2. On the appeal of Theodoret to pope Leo, Cacciari, ibid. and on that of Eutyches, ib.

sumed to excommunicate St Leo; which attempt was made the principal cause of his deposition: for which, besides other crimes, it was also urged against him, that he had pretended to hold a general council without the authority of the pope, a thing never lawful and never done, as was observed by the pope's legates. (26) For these crimes and excesses he was, by the pope's legates and the whole council, declared excommunicated and deposed. (27) St Leo had wrote to St Flavian on the 13th of June in 449, a long and accurate doctrinal letter, in which he clearly expounded the catholic faith, concerning the mystery of the incarnation, against the errors both of Nestorius and Eutyches. This excellent letter had been suppressed by Dioscorus, but was read by the legates at Chalcedon, and declared, by the voice of that general council, to be dictated by the Holy Ghost, and to be a rule throughout the universal church. The great Theodoret having read it, blessed God for having preserved his holy faith. (28) St Leo approved all things that had been done in this council relating to definitions of faith; but, being an enemy to innovations, vigorously opposed the twenty-eighth canon, framed in the absence of his legates, by which the archbishop of Constantinople was declared a patriarch, (*e*)

(26) See Marca de concordia Sac. et Imperii. l. 5. c. 5. and Cacciari, Exercitat. in Op. St Leonis Dissert. de Hæresi Eutychiana. (27) Conc. T. 4. p. 424. (28) Theodoret, ep. 121.

(*e*) The episcopal see of Byzantium was subject to the metropolitan of Heraclea in Thrace, till, in the reign of Constantine, it was honoured with the metropolitical dignity. By the second general council, held at Constantinople, a precedence was given to the archbishops of this city before all the other bishops and patriarchs of the East, and from that time they exercised a superior jurisdiction over Thrace, Asia Minor and Pontus: which Theodoret calls (hist. l. 5. c. 28.) three districts, consisting of twenty-eight provinces, which St Chrysostom governed. This decree of the council of Constantinople, is called by some the date of its patriarchal dignity; though it be more properly referred by others to the twenty-eighth canon of the council of Chalcedon. See Thomassin, Discipline de l'eglise, l. 1. c. 6. p. 22. Le Quien shews, that this canon was originally framed by the clergy of Constantinople, and the bishops whose situation rendered them dependent on that church: that St Leo rejected

and the first among the patriarchs of the East (29). However, the eastern bishops, who usually found access to the emperor through the bishop of Constantinople, allowed him that pre-eminence, which the law of custom confirmed (30). The same council declared the bishop of Jerusalem independent of Antioch, and primate of the three Palestines (31). In the synodal letter to St Leo, the fathers beseech him to confirm their decrees, saying, "he had presided over them as the head over its members (32)." The pope restrained his confirmation to the decrees relating to matters of faith, (33) which were received with the utmost respect imaginable by the whole church. Theodoret was restored to his see in the council, after having anathematized Nestorius. Ibas, bishop of Edessa, who had been unjustly deposed with Theodoret, in the Latrocinale of Ephesus, was likewise restored upon the same condition. The latter seems never to have been very solicitous about Nestorius, but was a warm defender of Theodorus of Mopsuestia, whom he regarded as an orthodox doctor, because he died in the communion of the church. Ibas was accused of Nestorianism, but acquitted by Domnus, patriarch of Antioch, and a council held in that city in 448. But his letter to Maris the Persian was afterwards condemned in the fifth general council.

Whilst the Eastern empire was thus distracted by heretical factions, the Western was harassed by barbarians. Attila, the Hunn, enriched with the plunder of

(29) St Leo, ep. 87, 92. (30) See Thomassin, Discipline de l'Eglise, l. 1. ch. 6. (31) Sess. 7. (32) Conc. T. 4. p. 833. (33) St Leo, ep. 87. c. 2. p. 613. ep. 92. c. 5. p. 623, &c.

ed it, and stirred up the other Oriental patriarchs and bishops to maintain the ancient discipline: that St Proterius, patriarch of Alexandria, and all the bishops of Egypt, strenuously opposed this innovation, and so great a number among the Oriental bishops vigorously exerted their zeal against it, that the archbishops of Constantinople dropped their pretensions to this privilege, till it was revived by Acacius: from which time it gradually gained ground, till at length other churches acquiesced in it. See Le Quien, *Oriens Christianus de Patriarchatu Constantinopolitano*, c. 9. T. 1. p. 46. Item de Patr. Alexandr. T. 2. p. 339.

many nations and cities, marched against Rome (*f*). In the general consternation, St Leo, at the request of the whole city of Rome, went to meet Attila, in hopes of mollifying his rage, and averting the danger that threatened his country. Avienus, a man of consular dignity, and Trygetius, who had been prefect of that city, were deputed to accompany him in this embassy. They found the haughty tyrant at Ambuleium near Ravenna, where the highway passes the river Menzo. Contrary to the expectation of every one, he received the pope with

(*f*) The Hunns, a savage nation from that part of Scythia which now lies in Muscovy, had passed the Palus Mæotis, in 276, and made their first inroads upon the coasts of the Caspian see, and as far as mount Taurus in the East. Almost two hundred years after this, Attila, the most powerful and barbarous of all the kings of that nation, in 433, had marched first into the East, then subject to Theodosius the Younger, and having amassed a vast booty in Asia, returned into Pannonia, where he was already master of a large territory. His next expedition was directed against the western part of the empire. His army, marching through Germany, drew along with it additional supplies from all the barbarous nations near which it passed, and amounted at length to the number of five hundred, Jornandes says, seven hundred thousand fighting men; all stirred up by no other motive than the hope of great spoils from the plunder of the richest countries of the empire. Entering Gaul, Attila laid in ruins Tongres, Triers and Metz. Troyes was spared by him at the intresty of St Lupus, and St Nicasius preserved Rheims. The barbarian had just taken Orleans by storm, when Aëtius, the Roman general, came up with him, expelled him that city, and followed him to the plains of Mauriac or Challons, which, according to Jornandes, were extended in length one hundred miles, and seventy in breadth, and seem to have comprised the whole country known since the sixth century under the name of Champagne. Here Attila halted, and when Aëtius, with the Romans, Visigoths and Burgundians, came up, these vast fields seemed covered with troops. In a most bloody battle the Hunns were here discomfitted. Attila, enraged at this defeat, and having repaired his losses of the former year, entered Italy by Pannonia in 453, took and burned Aquileia, and filled the whole country with blood and desolation. Some of the inhabitants, who fled from his arms into the little islands in the shallow lakes at the head of the Adriatic gulph, there laid the foundations of the city of Venice, which we find named by Cassiodorus fifty years after this event. Attila sacked Milan, razed Pavia, and wherever he passed laid waste whole provinces. The weak emperor Valentinian III. shut himself up in Ravenna, and the Romans in the utmost terror expected to see the barbarian speedily before their gates. Such was the state of affairs when Leo went to meet Attila.

great honour, gave him a favourable audience, and through his suggestion concluded a treaty of peace with the empire, on the condition of an annual tribute. Baronius, from a writer of the eighth century, relates, that Attila saw two venerable personages, supposed to be the apostles SS. Peter and Paul, standing on the side of the pope whilst he spoke. The king immediately commanded his army to forbear all hostilities, and soon after repassed the Alps, and retired beyond the Danube into Pannonia, but in his way home was seized with a violent vomiting of blood, of which he died in 453. Divisions among his children and princes destroyed the empire of the Hunns (33). Thus fell the most haughty and furious of all the barbarian heathen kings, styled the terror of the world, and the *Scourge of God*, whose instrument he was in punishing the sins of Christians. It was the glory of St Leo to have checked his fury, and protected Rome, when it was in no condition of defence. In 455, the friends of Aëtius (whose greatness and arrogance had given the emperor so much umbrage that he caused him to be assassinated) revenged the death of that general by the murder of Valentinian himself. His wife Eudoxia married by compulsion the tyrant Maximus, who had usurped his throne: but not brooking these affronts, she invited Genseric the Arian Vandal king from Africa, to come and revenge the murder of her husband. Maximus fled, but was slain by Valentinian's servants on the twelfth of June, in the twenty-seventh day of his reign, in 455. Three days after Genseric arrived, and found the gates of Rome open to receive him. St Leo went out to meet him, and prevailed with him to restrain his troops from slaughter and burning, and to content himself with the plunder of the city. The example of St Leo shews, that, even in the worst of times, a holy pastor is the greatest comfort and support of his flock. After the departure of the Vandals with their captives and an immense booty, St Leo sent zealous catholic priests and alms for the relief of the captives in Africa. He repaired the Basilics, and replaced the rich plate

(33) Jornand. Rer. Goth. c. 42. 49. Prosp. in Chron. ad an 452.

and ornaments of the churches which had been plundered, though some part had escaped by being concealed, especially what belonged to the churches of SS. Peter and Paul, which Baronius thinks Genseric spared, and granted to them the privilege of sanctuaries, as was done at other times. This great pope, for his humility, mildness, and charity, was reverenced and beloved by emperors, princes, and all ranks of people, even infidels and barbarians. He filled the holy see twenty-one years, one month and thirteen days, dying on the tenth of November 461. His body was interred in the church of St Peter, and afterwards translated to another place in the same church on the 11th of April; on which day his name is placed in the Roman calendar. His relicks were again translated with great solemnity and devotion, inclosed in a case of lead, and placed in the altar dedicated to God under his invocation in the Vatican church, in the year 1715, as is related at length by pope Benedict XIV. (34) A writer who delights in retailing slander could not refuse this character to St Leo: "He was, (says he,) without doubt, a man of extraordinary parts, far superior to all who had governed that church before him, and scarce equalled by any since." (35)

The writings of this great pastor are the monuments of his extraordinary genius and piety. (*g*) His thoughts are true, bright and strong; and in every sentiment and expression we find a loftiness which raises our admiration.

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(34) De Canoniz. l. 4. c. 22. § 8, 9, 10. T. 4. p 212, 213.

(35) Bower, the apostate Jesuit, in his Lives of the Popes, on St Leo, T. 2.

(*g*) Quesnel's edition of the works of St Leo, more ample than any that had preceded, appeared at Paris in 1675, was condemned by the Roman inquisition in 1676, which prohibition was inserted in the Roman Index in 1682, p. 277. This oratorian, in several of the summaries, in many passages in the sixteen dissertations which he subjoined, and in some unwarrantable alterations of the text itself of St Leo, is clearly convicted of dealing unfairly in order to favour his own erroneous doctrine, and to weaken certain proofs of the authority of the holy see. The editor gave a second edition, with some critical amendments (though not in the most essential points) at Lyons, in 1675. Savioli, a printer at Venice, gave a new edition of

By it we are dazzled and surprised in every period, and whilst we think it impossible, that the style should not sink, we are astonished always to find it swelling in the

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the works of SS. Leo and Maximus in 1741, with most of Quesnel's notes and dissertations; but by supine carelessness has printed the text extremely incorrect. Poleti, another printer at Venice, published in 1748, another edition of SS. Leo and Maximus, with the summaries of Quesnel without his dissertations: the text is printed from Quesnel's edition with all its faults. The falsifications of Quesnel in this edition are complained of, and several proved upon him by Baluze, *Not. & Observ. ad Can Calced.* by Antelmi, John Salinas, Coutant &c. The collection of Canons to which Quesnel has prefixed the false title of the Ancient Code of Canons of the Roman church, (Op. S. Leonis, T. 2. p. 1.) is evidently a private compilation of canons of different ages and countries of a modern date, as Coutant (in Collect. Pontif. Romanor. epistol. Præfat. gener. p. 37.) and others have demonstrated. The church of Rome made use of the code of canons of the universal church, which Quesnel endeavoured to confine to the Eastern churches. This consisted of the canons of the four first general councils, and of the councils of Ancyra, Gangres, Neocæsarea, Antioch and Laodicea. It was augmented by the addition of the fifty canons called of the apostles, those of Sardica and several others, made by Dionysius the Little, about the year 520. Pope Adrian I. sent a copy to Charlemagne, telling him that the church of Rome had used this code for three hundred years. Baluze (Dissert. de Thelensi Consilio.) shews that Quesnel omitted certain passages, because he thought them too favonrable to the see of Rome. In the council of Teleptè (a city in Byzacena) Quesnel foisted in the name of Telense for Teleptè, that he might forge some argument to reject it with the *Epistola Tractatoria Syricii Papæ per Africam.* See Baluze and Cacciari in T. 2 Op. S. Leonis, p. 55. But enough on Quesnel's edition of the works of St Leo.

F. Cacciari, a Carmelite friar, printed the same at Rome with notes, in two volumes fol. anno 1753. The sermons of this holy pope are contained in the first, being one hundred and one in number: of which Quesnel had only given us ninety-six. In the second we have one hundred and forty-five letters of St Leo, besides several others of emperors and other eminent persons relating to St Leo's affairs. Quesnel had only published one hundred and forty-one letters of this Pope. They are most interesting, both for church-history, and for many important dogmatical decrees and rules of discipline which they contain. F. Cacciari gave us in 1751, *Exercitationes in Opera S. Leonis, M.* in folio, consisting of several dissertations on the heresies of the Manichæans, Priscillianists, Pelagians and Eutychians. Theologians and the whole church stand much indebted to him for his labours; but the value of the present would have been enhanced, if the style had been closer, and less scholastic, and the expressions on some occasions more genteel. A French translation of the sermons of St Leo, was published by abbè de Bellegarde, at Paris, in 1701.

same tenor, and with equal dignity and strength. His diction is pure and elegant; his style concise, clear and pleasing. It would sometimes appear turgid in another; but in him, where it seems to swell the highest, a natural ease and delicacy remove all appearance of affectation and study, and shew it to be the pure effort of a surprising genius and lofty natural eloquence. But the dress with which he clothes his thoughts is much less to be considered than the subjects themselves of which he treats; in which the most consummate piety and skill in theology equally raise admiration, instruct and edify his readers, in the learned and pious sermons, and doctrinal letters which compose his works. His unwearied zeal and unshaken steadiness against vice and error, though armed with all the power of a world leagued with the devils against the truth, procured the church infinite advantages and victories over the reigning novelties of that age; and his writings are an armory against all succeeding heresies. He fully and clearly explains the whole mystery of the incarnation; he proves (36) against the Eutychians, that Christ had a true body, because his body is really received in the holy eucharist. He laments, as the greatest of spiritual evils, that at Alexandria, during the violences exercised by the Eutychians, the oblation of the sacrifice, and the benediction of chrism, had been interrupted (37). He is very explicit on the supremacy of St Peter (38), and on that of his successors (39). He often recommends himself to the prayers of the saints reigning in heaven, especially of St Peter, and exhorts others to place great confidence in their powerful intercession (40). He honours their relicks and festivals (41). And testifies that their

(36) Ep. 46 c. 2. p. 260. ed. Quesn. Ep 47. p. 193. ed. Rom. Vide etiam Serm. 6. de Jejunio Septimi Mensis, &c. (37) Ep. 125. ad Leon. Imper. c. 5. p. 337. ed. Quesn. Ep. 129 ed Rom. p. 435. (38) Serm. 2. p. 52. ed. Quesn. p. 5. 6. ed Rom. &c. (39) Ep. 89 93. 4. 5. 10. ed. Quesn. 91. 95 4. 5. 10. ed. Rom. (40) Serm. 4. c. 5. p. 13. Serm. 3. p. 11. Serm. 34. c. 4 p. 91. 83. edit. Quesn. 87. edit. Rom. See also Serm. 15. p. 32. Serm. 18. p. 39. Serm. 41. p. 112. Serm. 76. ed. Quesn. 78. ed. Rom. p. 230. Serm. 80. ed. Quesn. 82. ed. Rom. p. 238. Serm. 81. ed. Quesn. 83. ed. Rom. p. 240. and in several other Sermons on the Saints. (41) Ep. 59. ed. Quesn. 60. ed. Rom. T. 2. p. 245. &c.

churches were adorned with lights (42). He calls the fast of Lent an apostolical tradition; also that of the ember-days, Whitsun-eve, &c. (43) He adds, that the church retained the fast of ember-days in December from the Jewish practice before Christ. Pope Benedict XIV. in a decree by which he commands St Leo to be honoured with the mass peculiar to doctors, dated in 1744, bestows on him due praises for his eminent learning and sanctity (44).

According to the observation of this holy doctor (45) it is a fundamental maxim of our holy religion, that the only true and valuable riches consist in that blessed poverty of spirit which Christ teaches us to look upon as the first and main step to all happiness. This is a profound and sincere humility of heart, and a perfect disengagement from all inordinate love of earthly goods. By this rule those who are exalted above others by their rank, learning, or other abilities, differ not by these advantages from the poorest, in the eyes of God: only poverty of spirit makes the distinction, and shews which is truly the greatest. Of this courageous poverty the apostles and primitive Christians set us the most illustrious example. "What is greater than this their humility? What is richer than this their poverty?" By imitating this spirit, we enter into the possession of the riches of Christ. And we shall improve our share in all these spiritual treasures of grace, love, peace, and all virtues, in proportion as we shall advance in this spirit. St Leo puts us in mind, in another place (46), that in putting on this spirit, which is no other than that of Christ, or the new man, consists that newness of life in which we are bound to walk according to the spirit of Christ; which delivers us from the power of darkness, and transfers us into the kingdom of the Son of God; which raises our love and desires of heavenly goods, and extinguishes in us the concupiscence of the flesh. We put

(42) Serm. 100 in Cathedrâ S. Petri. c. 2. p. 286. (43) Serm. 46 de Quadragesimâ. p. 125. Serm. 77. edit. Quesn. 79. ed. Rom. p. 230. (44) Bened. XIV. *Constit. Militantis Ecclesiæ.* (45) Serm. 96. ed. Quesn. 99. ed. Rom. p. 279. (46) Serm. 43. c. 7. T. 1. p. 180. ed. Rom.

on this spirit by baptism, and we strengthen ourselves in it, by being fed with the body of Christ. "For what is the fruit of our partaking of the body and blood of Christ, but that we may pass into that which we receive; and that in whom we are dead, and buried, and raised again (in the newness of our spirit and life) we may bear him both in spirit and in our flesh through all things." Next to frequent devout communion, the assiduous meditation on the life of Christ is the most powerful means of learning the true spirit of his divine virtues, particularly of that humility, of which his whole life was the most astonishing model, and which is the summary of his holy precepts (47). St Leo, by his tender devotion to our Redeemer, and the zeal with which he defended the mystery of his incarnation, was penetrated with his spirit of poverty and humility; from whence sprang that ardent charity, that admirable greatness of soul, and that invincible courage, which were so conspicuous in all his actions.

ON THE SAME DAY.

St ANTIPAS, M. called by Christ his *faithful witness*, Apoc. xi. 13. He suffered at Pergamus: where his tomb was famed for miracles in after ages. See Papebroke, p. 4. Tillemont, T. 2. p. 130.

St GUTHLAKE, Hermit, and patron of the abbey of Croyland. (*a*) He was a nobleman, and in his youth served in the armies of Ethelred king of Mercia: but the grace of God making daily stronger impresssions on his heart, in the twenty-fourth year of his age he reflected how dangerous a thing it is to the soul to serve in wars which too often have no other motive than the passions of men and the vanities of the world, and resolved to consecrate the remainder of his life totally to the service of the King of kings. He passed two years in the monastery of Repandun, studying to transcribe the virtues and mortifications of all the brethren into the

(47) Serm. 36. c. 3. p. 93. ib.

(*a*) Called in the English-Saxon language Guthlacer of Cruwland.

copy of his own life. After this novitiate in the exercises of an ascetic life, with the consent of his superior, in 699, with two companions, he passed in a fisher's boat into the isle of Croyland, on the festival of St Bartholomew, whom he chose for his patron, and by having recourse to his intercession, he obtained of God many singular favours. Here he suffered violent temptations and assaults, not unlike those which St Athanasius relates of St Antony: he also met with severe interior trials, but likewise received frequent extraordinary favours and consolations from God. Hedda, bishop of Dorchester, visiting him, ordained him a priest. The prince Ethelbald, then an exile, often resorted to him, and the saint foretold him the crown of the Mercians, to which he was called after the death of king Coëlred in 719. The saint foreknowing the time of his death, sent for his sister Pega, (*b*) who lived a recluse in another part of the fens four leagues off to the West. He sickened of a fever, and on the seventh day of his illness, during which he had said mass every morning, and on that day by way of Viaticum, he sweetly slept in our Lord, on the 11th of April 714, being forty-seven years old, of which he had passed fifteen in this island. See his life written by Felix, monk of Jarrow, a cotemporary author, from the relation of Bertelin, the companion of the saint's retirement, with the notes of Henschenius: (*c*)

(*b*) St Pega is honoured on the 8th of January. Her cell near Peakirk stood at the extremity of an high ground, which juts out into the fenny level, where is the chapel of St Pega's monastery. Here passed Carsdike, so called from Carausius. It was projected by Agricola, and perfected by Severus, to carry corn in boats for the army in the North. It was conducted from Peterborough into the Trent at Torksey below Burton, whence the navigation was carried on by natural rivers to York. Carausius repaired it, and continued it on the borders of the fenny level as far as Cambridge, which he built and called Granta. This place was the head of the navigation, and Carausius instituted the great fair when the fleet of boats set out with corn and other provisions, which is still kept with many of the ancient Roman customs under the name of Stourbridge fair. See Stukeley's medallic history of Caurausius, T. 1. p. 172, &c. T. 2. c. 5. p. 129.

(*c*) Ingolphus, the great and learned abbot of Croyland, who died in 1109, wrote a book *On the life and miracles of St Guthlake*, which

Mabillon, Acta Bened. T. 3. p. 263. n. 1. See also his short English-Saxon life, Bibl. Cotton. Julius. A. X.

which is not now extant. His accurate history of the abbey of Croyland, from the year 664, to 1091, was published by Sir Henry Saville, but far more complete and correct by Thomas Gale, in 1684. In it he relates, p. 16, that in the year 851, Ceolnoth, archbishop of Canterbury, by having recourse to the intercession of St Guthlake, was miraculously cured of a palsy, after his recovery had been despaired of. This miracle the archbishop attested in a council of bishops and nobleman, in presence of king Bertulf; upon which occasion all that were present bound themselves by oath to perform a pilgrimage to the shrine of the saint at Croyland. After this miracle great numbers seized with the same distemper recovered their health, by resorting thither from all parts of the kingdom to implore the divine succour through the intercession of his servant. Ethelbald, coming to the crown, had founded there a monastery. He had caused great stakes and piles of oak to be driven into the ground in this swampy place, and the quagmire to be filled up with earth brought from the country called Upland, eight miles distant. This foundation being laid, he erected a church of stone with a sumptuous monastery. This building was utterly destroyed by the Danes in 870; of all the monks and domestics only one boy escaping, to give the world an account of this massacre and devestation; in which the bodies of *Cissa* priest and hermit, *St Egbat*, *St Tatwin*, *St Bettelina*, *St Etheldrith*, and others, were reduced to ashes. Some few monks still chose their residence there among the ruins, till Turketill, the pious chancellor to king Edred, in 946, rebuilt the abbey. This great man was cousin german to three brothers who were all successively kings, Athelstan, Edmund and Edred, being son of Ethelward, younger brother to their father Edward the Elder. To all these three kings he had been chief minister at home, and generalissimo in all their wars abroad, and had often vanquished the Danes and other enemies. When Analaph had rebelled and usurped the kingdom of Northumberland, with a numerous army of Danes, Norvegians, Scots, Picts, and Cumbrians, mostly idolaters, and put king Athelstan to flight at Brunford in Northumberland, Turketill rescued him out of danger, by defeating the enemy with his Londoners and Mercians, and killing Constantine king of the Scots. The emperor Henry, Hugh king of France, and Lewis prince of Aquitain, sent ambassadors with letters of congratulation for this victory, and rich presents of spices, jewels, horses, gold vessels, a part of the true cross and of the crown of thorns in rich cases, the sword of Constantine the Great, in the hilt of which was one of the nails with which Christ was crucified, &c. Turketil was afterwards sent by king Athelstan to conduct his four royal sisters to their nuptials; the two first to Cologne, to the emperor Henry, where one married his son Otho, the other one of his princes: the third he accompanied to king Hugh, whose son she married; and the fourth was given in marriage to Lewis

St MACCAI, Abbot, a disciple of St Patrick, who flourished in the isle of Bute in Scotland, and was there honoured after his death. See Bp. Lesley's nephew, De Vitis Sanctor. Scot. p. 235.

St AID of Eacharidh, Abbot in Ireland, titular saint of a parish church, an ancient abbey, and a great number of chapels in that island. See Colgan MSS. ad 11 Apr.

Lewis prince of Aquitain. The chancellor was enriched by these princes with many precious relicks and other presents; all which he afterwards bestowed on the abbey of Croyland. Having long served his country, and subdued all its enemies, he earnestly begged of king Edred leave to resign his honours. The king, startled at the proposal, threw himself at his feet, intreating him not to forsake him. Turketil, seeing his sovereign at his feet, cast himself on the ground, and only rose to lift up the king: but adjuring him by the apostle St Paul, (to whom the religious prince bore a singular devotion) he at length extorted his consent. Immediately he dispatched a crier to proclaim through all the streets of London, that whoever had any demands upon Turketil, he should repair to him on a day, and at a place by him assigned and he should be paid: and that if any one thought he had ever been injured by him, upon his complaint he should receive full satisfaction for all damages, and threefold over and above. This he amply executed: then made over sixty of his manors to the king, and six to the monastery of Croyland. Being accompanied thither by the king, he there took the monastic habit, and was made abbot in 948. He restored the house to the greatest splendor, and having served God in it twenty-seven years, died of a fever in 975, in the sixty-eighth year of his age. It was his usual saying, which he often repeated to his monks: "Preserve well the fire of your charity, and the fervour of your devotion." Croyland, pronounced Crouland, signifies a desert fenny land. The monks with incredible industry rendered it fruitful, joined the island to the continent, and raised several stupendous works about it.

APRIL XII.

St SABAS the Goth, M.

From his authentic acts, contained in a letter written by the church of Gothia to that of Cappadocia, of which St Basil was then the chief light; and penned in all appearance by St Ascholius bishop of Thessalonica at that time subject to the Goths.

A. D. 372.

The faith of Christ erected its trophies not only over the pride and sophistry of the heathen philosophers, and the united power of the Roman empire, but also over the kings of barbarous infidel nations; who, though in every other thing the contrast of the Romans, and enemies to their name, yet vied with them in the rage with which they sought, by every human stratagem, and every invention of cruelty, to depress the cross of Christ: by which the finger of God was more visible in the propagation of his faith. Even among the Goths his name was glorified by the blood of martyrs. Athanaric, king of the Goths, (*a*) in the year 370, accord-

(*a*) That barbarous people, which swarmed originally from Gothland in Sweden, passed first into Pomerania, where Tacitus places them; thence to the borders of the Palus Mæotis, where Caracalla checked their inroads by a victory over them in 215. Yet they extended themselves along the Danube, and into Thrace and Greece, and by their furious incursions were to the Roman empire the most troublesome swarm of the whole northern hive, till they overthrew the empire of the West, erecting on its ruins the kingdoms of the Ostrogoths or eastern Goths in Italy, and of the Visigoths or western Goths in the southern parts of France and in Spain. The Goths began to receive the light of the faith about the reign of Valerian, from certain priests and other captives, whom in their inroads they had carried away out of Galatia and Cappadocia, and who, by healing their sick, and preaching the gospel converted several among them, as Sozomen (b. 2. c. 6.) and Philostorgius (b. 2. c. 5.) relate. Hence St Basil (ep. 338. p. 330.) says, that the seeds of the gospel among the Goths were brought from Cappadocia by the blessed Eutychius, a man of eminent virtue, who, by the power of the Holy Ghost and his gifts, had softened the hearts of those barbarians. St Cyril of Jerusalem (cat. 16. n. 22.) in 343, mentions the Goths and Sarmatians among the Christians who had bishops, priests, monks, holy virgins

ing to St Jerom, raised a violent persecution against the Christians among them. The Greeks commemorate fifty-one martyrs who suffered in that nation. The two most illustrious are SS. Nicetas and Sabas. This latter was by birth a Goth, converted to the faith in his youth, and a faithful imitator of the obedience, mildness, humility and other virtues of the apostles. He was affable to all men, yet with dignity; a lover of truth, an enemy to all dissimulation or disguise, intrepid, modest, of few words, and a lover of peace: yet zealous and active.

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gins and martyrs. In the council of Nice among the subscriptions, we find that of Theophilus bishop of Gothia. Ulphilas succeeded Theophilus, and, after his example, adhered to the council of Nice and the catholic faith, as Socrates (b. 2. c. 42.) and Sozomen, (b. 6. c. 37.) expressly affirm; "which was the faith of his ancestors," says Theodoret (b. 4. c. 33.) He taught the Goths to write, invented their alphabet, and translated the bible into their language. In the year 374. St Basil (ep. 164. p. 254.) still commended the faith of the Goths. But Ulphilas being sent to Constantinople in 376, to beg of the emperor Valens certain lands in Thrace, was gained over by Eudoxius and other crafty Arians, to embrace their heresy, and pervert the faith of his countrymen, as Sozomen (b. 6. c. 37.) and Theodoret (b. 4. c. 33.) testify. Athanaric, king of the Thervingian Goths, who bordered on the empire, raised a bloody persecution against the Christians in 370. Fritigernes, king of the Western Goths, was at war with Athanaric, and being the weaker, in order to engage the emperor Valens to succour him, embraced the Christian religion, and the Arian heresy at the same time, by the means of Ulphilas. But the church under the persecutor Athanaric remained yet untainted; and both the Latin and Greek church has always venerated the martyrs that suffered under him. Moreover the acts of St Sabas were addressed to the churches of Cappadocia, of which St Basil was the metropolitan: and seem drawn up by St Ascholius, bishop of Thessalonica, a prelate closely linked with St Athanasius, as St Basil assures us (ep. 154. p. 243.) who also praised St Ascholius (ep. 164. p. 254.) for propagating the faith among barbarous nations, whilst Christian princes sought by Arianism to destroy it. He also says that one coming from those parts, preached up against the Arians the purity of the faith professed there. (ep. 164. p. 254.) St Ambrose extols their faith and zeal against Arianism, together with their martyrdom (in c. 2. Lucæ. p. 1294.) So does Theodoret (hist. b. 4. c. 28. 30. 33.) St Austin says, that the king of the Goths persecuted the Christians with wonderful cruelty, when there were none but *catholics* in Gothia. (de civ. Dei. l. 18. c. 52.) This remark seemed necessary to correct the mistake of certain modern English writers, who pretend that the Goths embraced Christianity and Arianism at the same time.

To sing the divine praises in the church, and to adorn the altars, were his great delight. He was so scrupulously chaste, that he shunned all conversation with women, except what was indispensible. He often spent whole days and nights in prayer, and devoted his whole life to the exercises of penance: flying vain-glory, and by words and example inducing others to a love of virtue, he burned with an ardent desire, in all things, to glorify Jesus Christ. The princes and magistrates of Gothia began, in 370, to persecute the Christians, by compelling them to eat meats which had been sacrificed to idols, out of a superstitious motive as if they were sanctified. Some heathens, who had Christian relations, desiring to save them, prevailed upon the king's officers to present them common meats which had not been offered to the idols. Sabas condemned this impious collusion, and not only refused to eat such meats, but protested aloud that whoever should eat them would be no longer a Christian, having by that scandalous compliance renounced his faith. Thus he hindered many from falling into that snare of the devil, but displeased others, who banished him from his town, though they some time after recalled him home. The next year the persecution was renewed, and a commissary of the king arrived at St Sabas's town in search of Christians. Some of the inhabitants offered to swear on the victims, that there were no Christians in the place. Sabas appeared, and, stepping up to those who were going to take that oath, said: "Let no man swear for me: for I am a Christian." Notwithstanding this, the commissary ordered the oath to be tendered. Therefore the principal men of the city hid the other Christians, and then swore there was but one Christian in their town. The commissary commanded that he should appear. Sabas boldly presented himself. The commissary asked the by-standers what wealth he had: and being told he had nothing besides the clothes on his back, the commissary despised him, saying: "Such a fellow can do us neither good nor harm."

The persecution was renewed with much greater fury in 372, before Easter. Sabas considered how he could

celebrate that solemnity, and for this purpose set out to go to a priest named Gouttica in another city. Being on the road, he was admonished by God to return, and keep the festival with the priest Sansala. He did so, and on the third night after, Atharidus, son of one that enjoyed a petty sovereignty in that country, entered the town, and with an armed troop suddenly broke into the lodgings of Sansala, surprised him asleep, bound him, and threw him on a cart. They pulled Sabas out of bed, without suffering him to put on his clothes, and dragged him, naked as he was, over thorns and briars, forcing him along with whips and staves. When it was day, Sabas said to his persecutors: "Have not you dragged me quite naked over rough and thorny grounds? Observe whether my feet are wounded, or whether the blows you gave me have made any impression on my body:" and indeed they could not perceive any the least marks. The persecutors being enraged, for want of a rack took the axle-tree of a cart, laid it upon his neck, and stretching out his hands fastened them to each end. They fastened another in like manner to his feet, and in this situation they tormented him a considerable part of the following night. When they were gone to rest, the woman of the house in which they lodged, untied him: but he would not make his escape, and spent the remainder of that night in helping the woman to dress victuals for the family. The next day Atharidus commanded his hands to be tied, and caused him to be hung upon a beam of the house, and soon after ordered his servants to carry him and the priest certain meats that had been offered to idols, which they refused to eat, and Sabas said: "This pernicious meat is impure and profane, as is Atharidus himself who sent it." One of the slaves of Atharidus incensed at these words, struck the point of his javelin against the saint's breast with such violence, that all present believed he had been killed. But St Sabas said: "Do you think you have slain me? Know, that I felt no more pain than if the javelin had been a lock of wool." Atharidus, being informed of these particulars, gave orders that he should be put to death. Wherefore having dis-

missed the priest Sansala his companion, they carried away St Sabas, in order to throw him into the Musæus. (*b*) The martyr, filled with joy in the Holy Ghost, blessed and praised God without ceasing for thinking him worthy to suffer for his sake. Being come to the river side, the officers said one to another: "Why don't we let this man go? He is innocent, and Atharidus will never know any thing of the matter." St Sabas overhearing them, asked them why they trifled, and were so dilatory in obeying their orders? "I see," said he, "what you cannot: I see persons on the other side of the river ready to receive my soul, and conduct it to the seat of glory: they only wait the moment in which it will leave my body." Hereupon they threw him into the river, praising God to the last; and by the means of the axle-tree they had fastened about his neck they strangled him in the water. He therefore suffered martyrdom, say the acts, by *water* and *wood*, the symbols of baptism and the cross; which happened on the 12th of April, Valentinian and Valens being emperors, in 372. After this, the executioners drew his body out of the water, and left it unburied: but the Christians of the place guarded it from birds and beasts of prey. Junius Soranus, duke of Scythia, a man who feared God, carried off the body, which he sent into his own country, Cappadocia. With these relicks was sent a letter from the church of Gothia to that of Cappadocia, which contains an account of the martyrdom of St Sabas, and concludes thus: "Wherefore, offering up the holy sacrifice on the day whereon the martyr was crowned, impart this to our brethren, that the Lord may be praised throughout the catholic and apostolic church for thus glorifying his servants." Thus the acts, which were sent to the church of Cappadocia together with the relicks of St Sabas. (*c*) Both the Greek and Latin martyrologies mention this martyr.

(*b*) A river, in Walachia, now called Mussovo, which falls into the Danube a little below Rebnik.

(*c*) It is supposed that this letter was penned by St Ascholius bishop of Thessalonica, the capital of Macedonia: for St Basil, (ep. 164.

The martyrs despised torments and death, because the immense joys of heaven were always before their eyes. If they made a due impression upon our souls, we should never be slothful in the practice of virtue. When an ancient monk complained of being weary of living in close solitude, his abbot said to him: "This weariness clearly proves that you have neither the joys of heaven nor the eternal torments of the damned before your eyes: otherwise no sloth or discouragement could ever seize your soul." St Austin gives the following advice: "Not only think of the road through which thou art travelling, but take care never to lose sight of the blessed country in which thou art shortly to arrive. Thou meetest here with passing sufferings, but will soon enjoy everlasting rest. In order to labour with constancy and cheerfulness, consider the reward. The labourer would faint in the vineyard, if he was not cheered by the thought of what he is to receive. When thou lookest up at the recompence, every thing thou does to rsufferest, will appear light, and no more than a shadow: it bears no manner of proportion with what thou art to receive for it. Thou wilt wonder that so much is gven for such trifling pains." (1)

(1) St Aug. Conc. 2. in Ps. 36.

164. p. 284.) writing to St Ascholius, thanks him for his account of the persecution, and of the martyr's triumph by *water* and *wood*. And again (ep. 165. p. 256.) thanks him for the body of the martyr he had sent him, probably by the commission of duke Soranus, a relation of St Basil, who had wrote to him (ep. 155. p. 244. ed. Ben.) begging him to enrich his country with the relicks of some martyr in that persecution.

St ZENO, Bishop of Verona, C.

From his life compiled from his writings and other monuments by Peter and Jerom Ballerini, two learned priests of Verona, and brothers, in their third dissertation in the excellent edition they gave of this father's works, p. 109. See also the marquis Scipio Maffei, Historiæ Diplomaticæ Monumenta, at the end, p. 329. Also the same author Veronæ Illustratæ, par. II. The history of the translation of his relicks by an anonymous monk. And Serie Chronologica dei Vescovi di Verona, par Biancolini, a Verona, 1761, 4to.

A. D. 380.

This holy prelate is styled a martyr by St Gregory the Great (1) and in several martyrologies: But was honoured only with the title of confessor in the ancient missal of Verona, before the time of Lewis Lippoman, bishop of that city in 1548: (a) and it appears from the manner in which St Ambrose, who was his cotemporary, writing to Syagrius, our saint's successor, speaks of his happy death, and extols his eminent sanctity, that he did not die by the sword. (2) Living in the days of Constantius, Julian and Valens, he might deserve the title of martyr, by sharing in the persecutions carried on by those princes. Hence in some calendars he is styled martyr, in others confessor.

The marquis Scipio Maffei, and some others, pretend from his name that he was a Grecian: but the Ballerini shew, from the natural easiness, and the sharpness and conciseness of his style, that he was by birth, or at least by education, a Latin, and an African, which is confirmed from his panegyric on St Arcadius, a martyr of Mauritania. From the African martyr called Zeno, it is clear this name was there in use. Our saint seems to have been made bishop of Verona in the year 362,

(1) Dial. l. 3. c. 19. (2) St Ambros Ep. 5. ad Syagrium.

(a) Hence some have distinguished two St Zenos, bishops of Verona, the first a martyr, about the reign of Gallien: the other an illustrious father of the fourth century. But Onuphrius, in his exact history of the bishops of Verona, mentions but one of that name, the predecessor of Syagrius in the fourth century: in which the Ballerini, and all judicious critics now agree.

in the reign of Julian the apostate. We learn from several of his sermons that he baptized every year a great number of idolaters, and that he exerted himself with great zeal and success against the Arians, whose party had been exceedingly strengthened in those parts by the favour of the emperor Constantius, and the artifices of the ringleaders of that sect, Arsacius and Valens, and particularly of Auxentius, who held the see of Milan, into which the heretics had intruded him, for twenty years, till 374. He also opposed himself as a strong bulwark against the errors of the Pelagians. The church of Verona was purged, by his zealous labours and holy prayers, in a great measure both of heresy and of idols. His flock being grown exceeding numerous, he found it necessary to build a great church, in which he was liberally assisted by the voluntary contributions of the rich citizens. (3) In this church he mentions a cross of wood erected as it were to defend the doors. (4) By the precepts and example of this good pastor, the people were so liberal in their alms, that their houses were always open to poor strangers, and none of their own country had occasion even to ask for relief, so plentifully were the necessities of all prevented. (5) And he congratulates them upon the interest which they accumulate in heaven by money bestowed on the poor, by which they not only subdue avarice, but convert its treasures to the highest advantage, and without exciting envy. "For what can be richer than a man to whom God is pleased to acknowledge himself debtor?" After the battle of Adrianople, in 378, in which the Goths defeated Valens with a greater slaughter of the Romans than had ever been known since the battle of Cannæ, the barbarians made in the neighbouring provinces of Illyricum and Thrace an incredible number of captives. (6) It seems to have been on this occasion, that the charities of the inhabitants of Verona were dispersed like fruitful seeds through the remotest provinces, and by them many were ransomed from slavery, many res-

(3) St Zeno, l. 1. Tr. 14. p. 103. (4) Ib. p. 106. (5) l. 1. Tr. 10. p. 83. (6) Ammian. Marcellin. Zozimus, l. 4. c. 31. St Ambros. de Offic. l. 2. c. 15. & 28.

cued from cruel deaths, many freed from hard labour. (7) St Zeno himself lived in great poverty. (8) He makes frequent mention of the clergy which he trained up to the service of the altar, and the priests his fellow-labourers, to whom a retribution was allotted at Easter, according to every one's necessities and functions. (9) He speaks of the ordinations (10) which he performed at Easter: (*b*) also the solemn reconciliation of penitents, which was another function of that holy time. (11) St Ambrose mentions (12) at Verona virgins consecrated to God by St Zeno, who wore the sacred veil, and lived in their own houses in the city, and others who lived in a monastery of which he seems to have been both the founder and director, before any were established by St Ambrose at Milan. Love feasts, or *Agapes*, were originally established on the festivals of martyrs in their cemeteries, which, by the degeneracy of manners, were at length converted into occasions of intemperance and vanity. St Zeno inveighed warmly against this abuse. (13) Nor can we doubt but he was one of the principal amongst the bishops of Italy, who by their zeal and eloquence entirely banished out of their dioceses a custom which gave occasion to such an abuse, for which St Austin gave them due praise. (14)

(7) Ib. p. 82. (8) l. 2. Tr. 14. p. 231. (9) l. 2 Tr. 50. de Pascha 6. p. 261. (10) Ib. (11) Ib. p. 162. (12) St Ambros. ep. 5. ad Syagrium. (13) St Zeno, l. 1. Tr. 15. p. 115. Vide Annot. 18. ib. & St Ambr. l. de Elia & Jejunio c. 17. n. 62. (14) St Aug. ep. 22. Item ep. 29. & Confess. l. 6. c. 2.

(*b*) From the omission of Easter, in the enumeration of the times for conferring holy Orders, by Gelasius. ep. 9. ad Episc. per Bruttios & Lucanium, c. 11. by pope Zachary in the Roman council in 743, &c. some have pretended with Quesnel (in Op. S. Leonis, diss. 3. n. 5. & not. in ep. 11.) and Mabillon *Musæ Ital.* T. 2. p. 104.) that anciently Easter was not one of the times for confering holy Orders. But that it was so at Verona, and doubtless in many other churches, is clear from St Zeno, l. 2. Tr. 49. de Pascha 5. p. 261. The reconciliation of penitents was performed on Maunday Thursday, according to the sacramentaries of Gelasius, &c. but on Good Friday at Milan, as appears from St Ambrose, ep. 20. ad Marcellin. n. 26. imitated afterward in Spain, and in some churches in France. See Martenne, T. 2. *de Antiquis Eccles. Ritibus*, l. 1. c. 6. art. 5.

St Zeno extended his charity to the faithful departed, and condemned severely the intemperate grief of those who interrupted by their lamentations the divine sacrifices and public office of the church for their deceased friends, (*c*) which the priests performed by apostolic tradition at the death and funerals of those who slept in Christ. St Zeno received the crown of his labours by a happy death, in 380, on the 12th of April, on which day he is commemorated in the Roman martyrology. He is honoured at Verona with two other festivals, that of the translation of his relicks on the 21st of May, and that of his episcopal consecration, and also of the dedication of his new church in the reign of Pepin, king of Italy, on the 6th of December. The first church, which bore his name, was built over his tomb on the banks of the river Adige, without the walls of the city. St Gregory the Great relates the following miracle which happened two centuries after the death of the saint, and which he learned from John the Patrician, who was an eye-witness, with king Autharis and count Pronulphus. (15) In the year 589, at the same time that the Tiber overflowed a considerable quarter of Rome, and the flood overtopped the walls, the waters of Adige, which falls from the mountains with excessive rapidity, threatened to drown great part of the city of Verona. The people flocked in crowds to the church of their holy patron Zeno: the waters seemed to respect its doors, they gradually swelled as high as the windows, yet the flood never broke into the church, but stood like a firm wall, as when the Israelites passed the Jordan: and the people remained there twenty-four hours in prayer, till the waters subsided within the banks of the channel. This prodigy had as many witnesses as there were inhabitants of Verona. The devotion of the people to St Zeno was much increased by this and other miracles; and in the reign of Pepin, king of Italy, son of Char-

(15) S. Greg. M. Dial. l. 3. c. 19.

(*c*) *Solemnia ipsa divina quibus a Sacerdotibus Dei quiescentes commendari consueverunt, profanis aliquoties ululatibus rumpit.* S. Zeno, l. 1. Tr. 16. p. 126.

lemagne, and brother of Lewis Debonnaire, Rotaldus, bishop of Verona, translated his relicks into a new spacious church, built under his invocation in 863, where they are kept with singular veneration in a subterraneous chapel (*d*).

St Zeno is chiefly known to us by his sufferings for the faith. Persecutions and humiliations for Christ are not a chastisement, but a recompence, and the portion of his most faithful servants. Happy are they who know their value, and bear them at least with patience and resignation; but more happy they who, with the martyrs and all the saints, suffer them with a holy joy and exultation. From his own feeling sentiments, and perfect practice of patience, St Zeno composed his excellent sermon on that virtue, which he closes with this

(*d*) The fire and spirit of the good African writers are so remarkable in the sermons of St Zeno, that Gaspar Barthius calls him the Christian Apuleius. One hundred and twenty seven sermons were printed under his name at Venice in 1508, at Verona in 1586, and in the Libraries of the Fathers. In the MSS. copies, as in that which Hincmar gave to the monastery of St Remigius at Rheims, the title of St Zeno's works belonged only to the first part, and others of different authors were added without their names or a different title. Hence Dupin, Tillemont, Ceillier, T. 8. p. 362. and others, have been led into several mistakes about the writings of St Zeno, which are corrected, and all the difficulties cleared up by the two learned editors of the new excellent edition, published at Verona in folio, in 1739. and dedicated to cardinal Passionei. Here, according to the ancient MSS. these sermons are called *Tractatus*, which title was given in that age to familiar short discourses made to the people. They are divided into two books; the first of which contains sixteen Tractatus or Sermons, the second seventy-seven much shorter. Many points of morality and discipline, as well as articles of our faith, are illustrated in these discourses. It appears, from l. 2. Tr. 35. p. 234. that it was the custom at that time to plunge the whole body in the water in baptism, and that the water was warmed; for which purpose the editors observe that the popes Innocent I. and Sixtus III. had adorned the great baptistery at Rome with two silver stags with cocks. St Zeno is the only author who mentions the custom of giving a medal to every one that was baptised. See the Ballerini, Annot. ib p. 233. & in l. 1. Tractat. 14 p. 108. The spurious discourses are thrown into an appendix, and consist of two sermons of Potamius, a Greek bishop, mentioned in a letter wrote to St Athanasius, published by Luke D'Acheri in his Spicilegium, T. 3. p. 299. Five others are St Hilary's, who was cotemporary with St Zeno, and four are a free translation from St Basil's, probably made by Rufin of Aquileia.

pathetic prayer and eulogium. "How earnestly do I desire, if I were able, to celebrate thee, O Patience, queen of all things, but by my life and manners more than by my words. For thou restest in thy own action and council more than in discourses, and in perfecting rather than in multiplying virtues. Thou art the support of virginity, the secure harbour of widowhood, the guide and directress of the married state, the unanimity of friendship, the comfort and joy of slavery, to which thou art often liberty. By thee poverty enjoys all, because, content with itself, it bears all. By thee the prophets were advanced in virtue, and the apostles united to Christ. Thou art the daily crown and mother of the martyrs. Thou art the bulwark of faith, the fruit of hope, and the friend of charity. Thou conductest all the people, and all divine virtues, as dishevelled hairs bound up into one knot for ornament and honour. Happy, eternally happy, is he who shall always possess thee in his soul (16)." In the following discourse he speaks no less pathetically on Humility: but surpasses himself in his sermon on Charity or divine love. "O Charity! how tender, how rich, how powerful art thou! He who possesseth not thee, hath nothing. Thou couldst change God into man. Thou hast overcome death by teaching a God to die (17)." &c.

ON THE SAME DAY.

St Julius, Pope, C. He was a Roman, and chosen pope on the 6th of February in 337. The Arian bishops in the East sent to him three deputies to accuse St Athanasius, the zealous patriarch of Alexandria. These informations, as the order of justice required, Julius imparted to Athanasius, who thereupon sent his deputies to Rome; when, upon an impartial hearing, the advocates of the heretics were confounded and silenced upon every article of their accusation. The Arians then demanded a council, and the pope assembled one in Rome, in 341, at which appeared St Athansius, Marcellus of Ancyra, and other orthodox prelates, who in-

(16) St Zeno l. 1. Tract. 6. de Patientiâ. p. 63. (17) l. 1. Tr. 2. de Charitate.

treated the pope, that he would cite their adversaries to appear. Julius accordingly sent them an order to repair to Rome within a limited time. They, instead of obeying, held a pretended council at Antioch in 341, in which they presumed to appoint one Gregory, an impious Arian, bishop of Alexandria, detained the pope's legates beyond the time mentioned for their appearance, and then wrote to his Holiness, alleging a pretended impossibility of their appearing, on account of the Persian war and other impediments. The pope easily saw through these pretences, and in a council at Rome examined the cause of St Athanasius, declared him innocent of the things laid to his charge by the Arians, and confirmed him in his see. He also acquitted Marcellus of Ancyra, upon his orthodox profession of faith. "Julius, by virtue of the prerogative of his see, sent the bishops into the East, with letters full of vigour, restoring to each of them his see," says Socrates (1). "For, because the care of all belonged to him, by the dignity of his see he restored to every one his church," as Sozomen writes (2). He drew up and sent by count Gabian, to the Oriental Eusebian bishops who had first demanded a council, and then refused to appear in it, an excellent letter, which Tillemont calls one of the finest monuments of ecclesiastical antiquity. In it we admire an extraordinary genius and solid judgement, but far more an apostolic vigour and resolution, tempered with charity and meekness. "If," says he, "they (Athanasius and Marcellus) had been guilty, ye should have written to us all, that judgement might have been given by all; for they were bishops and churches that suffered, and these not common churches, but the same that the apostles themselves had governed. Why did they not write to us especially concerning the church of Alexandria? Are you ignorant that it is the custom to write to us immediately, and that the decision ought to come from hence? In case therefore that the bishop of that see lay under any suspicions, ye ought to have written to our church. But now, without having sent us any informa-

(1) Socr. b. 2. c. 15. (2) Soz. b. 3. c. 7. Fleury, l. 12. hist. n. 20. T. 3. p. 310.

tion on the subject, and having acted just as ye thought proper, ye require of us to approve your measures, without sending us any account of the reasons of your proceedings. These are not the ordinances of Paul, this is not the tradition of our fathers, this is an unprecedented sort of conduct. . . . I declare to you what we have learned from the blessed apostle Peter, and I believe it so well known to every body, that I should not have mentioned it, had not this happened (3)." Finding the Eusebians still obstinate, he moved Constans, emperor of the West, to demand the concurrence of his brother Constantius, in the assembling of a general council at Sardica in Illyricum. This was opened in May 347 (*a*) and was a general synod, as Baronius and Natalis Alexander demonstrate; but is joined as an appendix to the council of Nice, because it only confirmed its decrees of faith. This council declared St Athanasius and Marcellus of Ancyra orthodox and innocent, deposed certain Arian bishops, and framed twenty one canons of discipline. The first of these forbids the translation of bishops; for if frequently made, it opens a door to let ambition and covetousness into the sanctuary, of which Eusebius of Nicomedia was a scandalous instance. The third, fourth and seventh agree, that any bishop, deposed by a synod in his province, has a right to appeal to the bishop of Rome. St Julius sat fifteen years, two months, and six days, dying on the 12th of April 352. See St Athanasius, Hist. Arianorum ad Monachos, T. 1. p. 349. & Apolog. contra Arianos. p. 142. 199. Tillemont, T. 7. p. 278. Fleury, T. 3. Ceillier, T. 4. p. 484. See also the letter of Julius to Prosdocius, with remarks; and his letter to the church of Alexandria with the notes of Muratori, &c. in the 2d Tome of the new complete edition of the Councils printed at Venice in 1759.

(3) See this letter inserted entire by St Athanasius in his Apology, p. 141.

(*a*) See Mansi in Suppl. Concil. T. 1. where he shews, in a particular Dissertation, that the council of Sardica was not held in 347, as most modern historians imagine, but in 344, and rectifies the history of it from three letters which he first published.

St VICTOR of Braga, M. This city was a populous resort of the Romans; on which account it was watered with the blood of many martyrs in the persecution of Dioclesian. The names only of SS. Victor, Sylvester, Cucufas, Susana and Torquatus, have reached us. Their triumphs are honoured in that church, and recorded by Vasæus in his chronicle, and other Spanish historians. St Victor, who is mentioned in the Roman martyrology on the 12th of April, was a catechumen, who, refusing to sacrifice to idols, was condemned to lose his head, and baptised in his own blood. See F. Thomas ab Incarnatione. Hist. Portug. Sæc. 4. c. 6. p. 218.

APRIL XIII.

St HERMENEGILD, MARTYR.

From St Gregory the Great, dial. b. 3. c. 31. St Gregory of Tours, hist. b. 5. c. 39. and b. 9. c. 16. Mariana, hist. b. 5. c. 12. Flores Espana Sagrada. T. 5. c. 2. p. 200. Henschenius, T. 2. Apr. p. 134.

A. D. 586.

LEVIGILD, or LEOVIGILD the Goth, (*a*) king of Spain, had two sons by his first wife Theodosia, namely, Hermenegild and Recared. These he educated in the Arian heresy, which he himself professed, but married Hermenegild the eldest, to Ingondes a zealous catholic, and daughter to Sigebert king of Austrasia in France. The grandees had hitherto disposed of their crown by election, but Levigild, to secure it to his posterity, associated his two sons with him in his sovereignty, and allotted to each a portion of his dominions, to inure them to government, and Seville fell to the lot of the eldest. Ingondes had much to suffer from Gosvint, a bigoted Arian, whom Levigild had married after

(*a*) This name in original Gothic manuscripts is constantly written Liuvigild, as Flores observes. He began his reign in the year of our Lord 568, of the Spanish æra 606, and put St Hermenegild to death in the eighteenth year of his reign, as is clear from an old chronicle published by Flores, *Espana Sagrada*, T. 2. p. 199.

the death of Theodosia: but in spite of all her cruel treatment she adhered strictly to the catholic faith. And such was the force of her example, and of the instructions and exhortations of St Leander, bishop of Seville, that the prince became a convert; and taking the opportunity of his father's absence, abjured his heresy, and was received into the church by the imposition of hands, and the unction of chrism on the forehead. Levigild, who was already exasperated against his son, upon the first appearance of his change, being now informed of his open profession of the catholic faith, in a transport of rage divested him of the title of king, and resolved to deprive him of his possessions, his princess, and even his life, unless he returned to his former sentiments. Hermenegild, looking upon himself as a sovereign prince, resolved to stand upon his defence, and was supported by all the catholics in Spain; but they were by much too weak to defend him against the Arians. The prince therefore sent St Leander to Constantinople, to solicit Tiberius for succours. But he dying soon after, and his successor Maurice being obliged to employ all his forces to defend his own dominions against the Persians, who had made many irruptions into the imperial territories, no succours were to be obtained. Hermenegild implored next the assistance of the Roman generals, who were with a small army in that part of Spain, on the coast of the Mediterranean, of which the empire of Constantinople still retained possession. They engaged themselves by oath to protect him, and received his wife Ingondes and infant son for hostages; but being corrupted by Levigild's money, they basely betrayed him. Levigild held his son besieged in Seville above a year, till Hermenegild, no longer able to defend himself in his capital, fled secretly to join the Roman camp; but being informed of their treachery, he went to Cordova, and thence to Osseto, a very strong place, in which there was a church held in particular veneration over all Spain. He shut himself up in this fortress with three hundred chosen men; but the place was taken and burnt by Levigild. The prince sought a refuge in a church at the foot of the altar; and the Arian king, not presuming

to violate that sacred place, permitted his second son Recared, then an Arian, to go to him, and to promise him pardon, in case he submitted himself and asked forgiveness. Hermenegild believed his father sincere, and going out, threw himself at his feet. Levigild embraced him, and renewed his fair promises with a thousand caresses, till he had got him into his own camp. He then ordered him to be stripped of his royal robes, loaded with chains, and conducted prisoner to the tower of Seville, in 586, when the saint had reigned two years, as F. Flores proves from one of his coins, and other monuments.

There he again employed all manner of threats and promises to draw him back to his heresy, and hoping to overcome his constancy, caused him to be confined in a most frightful dungeon, and treated with all sorts of cruelty. The martyr repeated always what he had before wrote to his father: "I confess your goodness to me has been extreme. I will preserve to my dying breath the respect, duty and tenderness which I owe you; but is it possible that you should desire me to prefer worldly greatness to my salvation? I value the crown as nothing; I am ready to lose sceptre and life too, rather than abandon the divine truth." The prison was to him a school of virtue. He clothed himself in sackcloth, and added other voluntary austerities to the hardships of his confinement, and with fervent prayers begged of God to vouchsafe him the strength and assistance which was necessary to support him in his combat for the truth. The solemnity of Easter being come, the perfidious father sent to him an Arian bishop in the night, offering to take him into favour, if he received the communion from the hand of that prelate; but Hermenegild rejected the proposal with indignation, reproaching the messenger with the impiety of his sect, as if he had been at full liberty. The bishop returning to the Arian king with this account, the furious father, seeing the faith of his son proof against all his endeavours to pervert him, sent soldiers out of hand to dispatch him. They entered the prison, and found the saint fearless, and ready to receive the stroke of death,

which they instantly inflicted on him, cleaving his head with an axe, whereby his brains were scattered on the floor. St Gregory the Great attributes to the merits of this martyr, the conversion of his brother king Recared, and of the whole kingdom of the Visigoths in Spain. Levigild was stung with remorse for his crime, and though, by God's secret but just judgment, he was not himself converted, yet on his death-bed he recommended his son Recared to St Leander, desiring him to instruct him in the same manner as he had done his brother Hermenegild; that is, to make him a catholic. This saint received the crown of martyrdom on Easter-Eve, the 13th of April. His body remains at Seville. St Gregory of Tours observes, that whatever guilt this holy king and martyr incurred by taking up arms against his father, this at least was expiated by his heroic virtue and death. Before St Hermenegild declared himself a catholic, the persecution was raised with great violence against the Goths who embraced the orthodox faith of the Trinity, and many lost their goods, many were banished, and several died of hunger or by violence. St Gregory of Tours ascribes not only the death of St Hermenegild, but also this whole persecution, chiefly to the instigation of Gosvint.

St Hermenegild began then to be truly a king, says St Gregory the Great, when he became a martyr. From his first conversion to the true faith, it was his main study to square his life by the most holy maxims of the gospel. Yet perhaps whilst he lived amidst the hurry, flatteries and pomp of a throne, his virtue was for some time imperfect, and his heart was not perfectly crucified to the world. But humiliation and sufferings for Christ, which the saint bore with the heroic courage, the fidelity and perfect charity of the martyrs, entirely broke all secret ties of his affections to the earth, and rendered him already a martyr in the disposition of his soul, before he attained to that glorious crown. Christ founded all the glory of his humanity and that of his spiritual kingdom, the salvation of the universe, and all the other great designs of his sacred Incarnation, upon the meanness of his poor and abject life, and his

ignominious sufferings and death. This same conduct he held in his apostles and all his saints. Their highest exaltation in his grace and glory, was built upon their most profound humility, and the most perfect crucifixion of their hearts to the world and themselves; the foundation of which was most frequently laid by the greatest exterior as well as interior humiliations. How sweet, how glorious were the advantages of which by this means they became possessed even in this life! God making their souls his kingdom, and by his grace and holy charity reigning sovereignly in all their affections. *Thou hast made us a kingdom to our God, and we shall reign,* say all pious souls to Christ, penetrated with gratitude for his inexpressible mercy and goodness, with esteem for his grace and love alone, and with a contempt of all earthly things. They are truly kings, depending on God alone, being in all things with inexpressible joy subject to him only, and to all creatures purely for his sake, enjoying a perfect liberty, despising equally the frowns and the flatteries of the world, ever united to God. The riches of this interior kingdom, which they possess in Christ, are incomprehensible, as St Paul assures us. They consist in his grace, light, science of divine things, true wisdom, and sublime sentiments of his love and all virtues. In this kingdom souls are so replenished with the fulness of God, as St Paul expresses it, that they can desire no other goods. This is to be truly rich. Joy and pleasure are possessed in this kingdom. The solid delight, sweetness, comfort and peace, which a soul relishes in it, surpass all the heart can desire, or the understanding conceive. Lastly, all worldly splendour is less than a dream or shadow, if compared to the dignity, glory and honour, of this happy state. Thus was St Hermenegild a great king in his chains. We also are invited to the same kingdom.

ON THE SAME DAY.

St GUINOCH, B. C. in Scotland. By his prayers and counsels, he was many years the support both of the church and state among the Scots in the ninth century, in the reign of Kenneth II. &c. The Aberdeen

breviary and Henschenius place him under king Enos. He died about the year 838. See Major, l. 2. c. 14. Camerarius in Menologio Scotico, King, &c.

St Caradoc, Priest and Hermit. He was a Welch nobleman, native of Brecknockshire, who after he had received a liberal education, enjoyed the confidence of Rees or Refus, prince of South-Wales, and held an honourable place in his court. The prince one day, on account of two greyhounds which were lost, fell into such a fury against Caradoc as to threaten his life. Caradoc, from this disgrace and check, learned the inconstancy and uncertainty of worldly honours and the best founded hopes, and resolved to dedicate himself altogether to the service of the King of kings, whose promises can never fail, and whose rewards are eternal. Upon the spot he made the sacrifice of himself to God, by a vow of perpetual continency, and of embracing a religious life. Repairing to Landaff, he received from the bishop the clerical tonsure, and for some time served God in the church of St Theliau. Being desirous of finding a closer solitude, he afterwards spent some years in a little hut, which he built himself near an abandoned church of St Kined in the country, in which he made his prayer. The reputation of his sanctity filled the whole country, and the archbishop of Menevia or St David's, calling him to that town, promoted him to priestly orders. The saint hence retired with certain devout companions to the isle of Ary. Certain pirates from Norway, who often infested these coasts, carried them off prisoners, but, fearing the judgments of God, safely set them on shore again the next day. However, the archbishop of Menevia assigned the saint another habitation in the monastery of St Hismael, commonly called Ysam, in the country of Ross, or Pembrokeshire. Henry I. king of England, having subdued the Southern Welch, sent a colony of Flemings into the country of Ross, who drove the old Britons out of their possessions. The saint and his monastery suffered much from the oppressions of these new inhabitants, especially of Richard Tankard, a powerful Englishman among

them. This nobleman was after some time struck by God with a dangerous illness, and having recourse to St Caradoc, was by his prayers restored to his health. From this time, the saint and his monastery found him a benefactor and protector. St Caradoc died on Low Sunday, the 13th of April, in the year 1124, and was buried with great honour in the church of St David's. We are assured that his tomb was illustrated by miracles, and his body was found whole and incorrupt several years after, when it was translated with great solemnity. See his life written by Giraldus Cambrensis, the famous bishop of St David's, near his time, extant in Capgrave: also William of Malmesbury, &c.

APRIL XIV.

SS. TIBURTIUS, VALERIAN AND MAXIMUS, MM.

See the acts of St Cecily, and the remarks of Henschenius, ad 14. Aprilis. T. 2. p. 203. 220.

A. D. 229.

These holy martyrs have always been held in singular veneration in the church, as appears from the ancient calendar of Fronto, the sacramentary of St Gregory, St Jerom's martyrology, that of Thomasius, &c. Valerian was espoused to St Cecily, and converted by her to the faith; and with her he became the instrument of the conversion of his brother Tuburtius. Maximus, the officer appointed to attend their execution, was brought to the faith by the example of their piety, and received with them the crown of martyrdom, in the year 229. The theatre of their triumph seems to have been Rome, though some have imagined they suffered in Sicily. They were interred in the burying place of Prætextatus, which from them took the name of Tiburtius. It was contiguous to that of Calixtus. In that place pope Gregory III. repaired their monument in 740; and Adrian I. built a church under their patronage. But pope Paschal translated the remains of

these martyrs, of St Cecily, and the popes SS. Urban and Lucius, into the city, where the celebrated church of St Cecily stands. These relicks were found in it in 1599, and visited by the order of Clement VIII. and approved genuine by the cardinals Baronius and Sfondrate. The Greeks vie with the Latins in their devotion to these martyrs.

Most agreeable to the holy angels was this pious family, converted to God by the zeal and example of St Cecily, who frequently assembled to sing together, with heavenly purity and fervour, the divine praises. We shall also draw upon ourselves the protection, constant favour, and tender attention, of the heavenly spirits, if we faithfully imitate the same angelical exercise. Mortification, temperance, humility, meekness, purity of mind and body, continual sighs toward heaven, prayer, accompanied with tears and vehement heavenly desires, disengagement of the heart from the world, a pure and assiduous attention to God and to his holy will, and a perfect union by the most sincere fraternal charity, are virtues and exercises infinitely pleasing to them. The angels of peace are infinitely delighted to see the same perfect intelligence and union, which makes an essential part of their bliss in heaven, reign among us on earth, and that we have all but one heart and one soul. Happy are those holy souls which have renounced the world, in order more perfectly to form in their hearts the spirit of these virtues, in which they cease not, day and night, to attend to the divine praises, and consecrate themselves to Jesus Christ, by employing their whole life in this divine exercise. Their profession is a prelude to, or rather a kind of anticipation of, the bliss of heaven. The state of the Blessed indeed surpasses it in certain high privileges and advantages. 1st, They praise God with far greater love and esteem, because they see and know him much more clearly, and as he is in himself. 2dly, They praise him with more joy, because they possess him fully. 3dly, Their praises have neither end nor interruption. Yet our present state has also its advantages. First, If our praises are mingled with tears, compunction, watchfulness and conflicts, they merit a

continual immense increase of grace, love, and bliss, for eternity. Secondly, Our praises cost labour, difficulty, and pain: they are a purgatory of love; those of the Blessed the reward and the sovereign bliss. Thirdly, We praise God in a place where he is little loved and little known: we celebrate his glory in an enemy's country, amidst the contradiction of sinners. This obliges us to acquit ourselves of this duty with the utmost fidelity and fervour. A second motive to excite us to assiduity in this exercise, is, that it associates us already to the Angels and Saints, and makes the earth a paradise: it is also, next to the sacraments, the most powerful means of our sanctification and salvation. With what delight do the holy Angels attend and join us in it? With what awe and fervour, with what purity of heart, ardent love, and profound sentiments of humility, adoration, and all virtues, ought we in such holy invisible company to perform this most sacred action? We should go to it penetrated with fear and respect, as if we were admitted into the sanctuary of heaven itself, and mingled in its glorious choirs. We ought to behave at it as if we were in paradise, with the utmost modesty, in silence, annihilating ourselves in profound adoration with the Seraphims, and pronouncing every word with interior sentiment and relish. From prayer, we must come as if we were just descended from heaven, with an earnest desire of speedily returning thither, bearing God in our souls, all animated and inflamed by him, and preserving that spirit of devotion with which his presence filled us at prayer.

SS. CARPUS, Bp. of Thyatira, in Asia Minor, PAPYLUS his deacon, and AGATHODORUS their servant, MM. In the persecution of Decius, in 251, they were apprehended, and brought before Valerius, governor of Lesser Asia, who resided sometimes at Thyatira, sometimes at Sardis. The martyrs suffered much in dungeons in both those cities, and underwent three severe examinations; in the third, to intimidate the masters, Agathodorus was, in their presence, scourged to death with bulls sinews. When the proconsul went to Pergamus, which city was

the birth-place both of the bishop and his deacon, the two saints were dragged thither; and first the bishop, then the deacon, was beaten with knotty clubs, their sides burnt with torches, and the wounds rubbed over with salt. Some days after they were laid on iron spikes, their sides were again torn, and at length both were consumed by the flames, together with AGATHONICE, a sister of Papylus. See their acts quoted by Eusebius, b. 4. c. 15. Tillemont, T. 3. p. 346.

SS. ANTONY, JOHN and EUSTACHIUS, MM. They were three noblemen of Lithuania, and the two first brothers, commonly called in that country, Kukley, Mihley and Nizilo. They were all three chamberlains to Olgerd, the Great Duke of Lithuania, who governed that country from the year 1329 to 1381 (1), and was father of the famous Jagello. They also attended on the Great Dutchess, and were worshippers of fire, according to the idolatrous superstition of that country, till they had the happiness to be converted to the Christian faith, and baptized by a priest called Nestorius. For refusing to eat forbidden meats on fast-days, they were cast into prison, and after many trials put to death, by order of Olgerd, the Great Duke; John, the eldest of them, on the 24th of April, his brother Antony on the 14th of June, Eustachius, who was then young, on the 13th of December. This last had suffered many other torments before his execution, having been beaten with clubs, had his legs broken, and the hair and skin of his head violently torn off, because he would not suffer his hair to be shaved, according to the custom of the Heathens. They suffered at Vilna, about the year 1342, and were buried in the church of the Holy Trinity of the Russian-Greek rite, united in communion to the Roman Catholic church. Their bodies still remain in that church, which is served by Basilian monks: but their heads were translated to the cathedral. The great oak-tree on which they were hanged, had long been the usual place of execution of malefactors; but after their mar-

(1) See the history of his reign by Albertus Wijuk Kojalowicz, Hist. Lithuan. l. 8.

tyrdom the Christians obtained a grant of it from the prince, and built a church upon the spot. These martyrs were ordered to be honoured among the saints by Alexius, patriarch of Kiow of the catholic communion. Their feast is kept at Vilna on the 14th of April, and they are regarded as the particular patrons of that city. See Kulcinius, in *Specim.* p. 12. and Albertus Wijuk Kojalowicz, in his *Miscellanea rerum ad statum Eccles! in magno Litbuaniæ Ducatu pertinentium.* Henschenius, T. 2. Apr. p. 265. Jos. Assemani, in Kalend. Univ. T. 6. p. 254. ad 14 Apr.

St Benezet, or Little Bennet, patron of Avignon. He kept his mother's sheep in the country, being devoted to the practices of piety beyond his age; when, moved by charity to save the lives of many poor persons, who were frequently drowned in passing the Rhone, and being inspired by God, he undertook to build a bridge over that rapid river at Avignon. He obtained the approbation of the bishop, proved his mission by miracles, and began the work in 1177, which he directed during seven years. He died when the difficulty of the undertaking was over, in 1184. This is attested by public monuments drawn up at that time, and still preserved at Avignon, where the story is in every body's mouth. His body was buried upon the bridge itself, which was not completely finished till four years after his decease, the structure whereof was attended with miracles from the first laying the foundations, till it was completed in 1188. Other miracles, wrought after this at his tomb, induced the city to build a chapel upon the bridge, in which his body lay near five hundred years: but in 1669, a great part of the bridge falling down, through the impetuosity of the waters, the coffin was taken up, and being opened in 1670, in presence of the grand vicar, during the vacancy of the archiepiscopal see, it was found entire without the least sign of corruption; even the bowels were perfectly sound, and the colour of the eyes lively and sprightly, though, through the dampness of the situation, the iron bars about it were much damaged with rust. The body

was found in the same condition by the archbishop of Avignon in 1674, when, accompanied by the bishop of Orange, and a great concourse of nobility, he performed the translation of it with great pomp into the church of the Celestines (a house of royal foundation) who had obtained of Lewis XIV. the honour to be intrusted with the custody of his relicks, till such time as the bridge and chapel should be rebuilt. See the description of this pompous translation in the Bollandists, April T. 2. p. 958, 959. and Papebroke's remarks on his life, p. 255.

B. LIDWINA, commonly called LYDWID, V. was born at Schiedham or Squidam in Holland, near the mouth of the Meuse, in 1380. From seven years of age she conceived an extraordinary devotion to the Blessed Virgin, and when she was sent abroad by her mother on an errand, would go to the church to salute the mother of God by a *Hail Mary* before her image there. At twelve years of age she made a vow of virginity. At fifteen, amusing herself with scating with her companions, according to the custom of that country, she fell on rough broken pieces of ice, and broke a rib. From this hurt, accompanied with an inward bruise, and from a great imposthume, which was formed in the womb, she suffered extremely, taking very little nourishment, and struggling night and day under great pains. An ulcer also consumed her lungs, and she sometimes vomited up great quantities of purulent matter. She had also three exterior ulcers, besides a complication of other distempers from the inward bruizes, which brought on a dropsy, under which she laboured nineteen years; for the last seven years she was not able to stir herself in bed, nor even to move any part of her body, except her head and left arm. When moved by others, she was bound with cloths to keep the parts of her body together, so much was it worn and emaciated. She lived a considerable time almost without either nourishment or sleep, and had many sores on her face, legs and other parts, like scorbutic inflammations and ulcers. For the thirty last years of her life she never quitted

her bed. The three or four first years of her sickness, she was obliged to use violence, and to make continual efforts, to maintain her soul constantly in the perfect sentiments of patience and resignation. After this term, by the advice of her confessarius, the devout John Pot, she employed herself continually in meditating on our Saviour's sacred passion, which she divided into seven parts, to correspond to the seven canonical hours of prayer; in which she occupied herself day and night. By this practice and meditation, she soon found all her bitterness and affliction converted into sweetness and consolation, and her soul so much changed, that she prayed God would rather increase her pains, together with her patience, than suffer them to abate. She was even ingenious, by private mortifications, to add to her sufferings, in which she found a hidden manna. She lay on a poor straw-bed, like a true sister of the suffering Lazarus, yet would strive to make it more uneasy to her under her other pains. Whatever was given her in alms, above the little which served for her own support, she distributed among the poor, not suffering any of her family, though indigent, to partake of it. After the death of her pious parents, she gave to the poor all the goods they bequeathed to her. Before she had, by constantly meditating on our Lord's passion, by assiduous prayer, and self-denial, acquired a love and relish of the cross, patience was more difficult to her, and less perfect: but when filled with the spirit of Christ, she found a comfort in her pains, and it appeared how God had, in his tender mercy, visited her only to purify her heart to himself, and to fill it with his graces. She spoke of God with such unction, that her words softened and converted hardened sinners. Her patience was recompensed a hundredfold in this world, by the extraordinary spiritual consolations with which she was often favoured, and by the grace of the Holy Ghost, accompanied with a wonderful gift of miracles, and many divine revelations. She sometimes had trials of spiritual dryness, but these served only more perfectly to purify her soul, and prepare her for sweeter visits of her heavenly comforter. The holy sacrament of the eucharist was above all other

means her principal strength, comfort and happiness on earth; it renewed in her breast the burning flame of divine love, and nourished in her a continual source of tears and compunction. Her humility made her desire nothing so much as obscurity, and to be unknown and contemned by all men. After a severe martyrdom of thirty-eight years, in painful sickness, she was called to a crown of glory on Easter-Tuesday, the 14th of April 1433, being fifty-three years old. God honoured her by miracles, to some of which Thomas à Kempis was an eye-witness. The chapel in which her body lay in a marble tomb in the parish-church of Schiedham, begun to bear her name in 1434; and her father's house in which she died, was after her death converted into a monastery of Grey Sisters of the third Order of St Francis. The Calvinists demolished the above-mentioned chapel; but changed the monastery into an hospital for orphans. Her relicks soon after were conveyed to Brussels, and enshrined in the collegiate church of St Gudula. The infanta Isabella procured a partition of them to be made, and placed one moiety in the church of the Carmelite nuns, of which she was the foundress. She was never beatified; but a mass on the B. Trinity was sung in her chapel at Schiedham on her festival, with a panegyric on the holy virgin. See her life compiled by John Gerlac, her cousin, and John Walter her confessor; and by John Brugman, provincial of the Franciscans, who were all personally acquainted with her. Also from her life abridged by Thomas á Kempis. See Papebroke the Bollandist, 14. April T. 2, p. 287. Molanus, &c.

APRIL XV.

St PETER GONZALES, commonly called St TELM, or ELM, Patron of Mariners, C.

From Bzovius ad an. 1246; the monuments collected by the Bollandists on the fourteenth of April, T. 2. p. 389. See F. Touron, Hommes Illustr. T. 1. p. 49.

A. D. 1246.

The best historians place the birth of St Peter Gonzales, in Latin *Gonzalvus*, in the year 1190, at Astorga, in the kingdom of Leon, in Spain, where he was descended of an illustrious family. His wonderful progress in his studies, shewed him endowed with an extraordinary quickness of parts, and he embraced an ecclesiastical state, though at that time a stranger to the spirit of disengagement and humility, which ought essentially to accompany it. His uncle, the bishop of Astorga, charmed with his capacity, preferred him to a canonry, and shortly after to the deanery of his chapter. The young dean, free indeed from vice, but full of the spirit of the world, took possession of his dignity with great pomp, but, in the midst of his pride, happened, by a false step of his prancing horse, to fall into a sink. This was the moment in which God was pleased to strike his heart. This humiliation made the young gentleman enter into himself, and with remorse to condemn his own vanity and fondness of applause, which deserved a much worse disgrace. Opening his heart to these sentiments of grace, without taking advice from flesh and blood, he retired to Palencia, to learn the will of God in solitude, fasting, and prayer. To fight against pride and self-love, he laboured strenuously to put off the old man by mortification and humility, and became quickly a new man in Christ, recollected, penitent, meek, and humble. The better to secure his victory over the world and himself, he entered the austere Order of St Dominick. The world pursued him into his retreat. Its wise men left no stone unturned to make him

return to his dignity: but he was guided by better lights, and baffled all their suggestions. Having made his vows, and strengthened his soul in the spirit of humility and penance, by the exercises of holy retirement and obedience, he was ordered by his superiors to employ his talents in the ministry of the divine word, to which he consecrated the remainder of his life, to the great advantage of innumerable souls. After he had passed the best part of the night in holy meditations, or in singing the praises of God, he spent the whole day in instructing the faithful: his words, always animated with a burning charity, and supported by example, produced in his hearers the perfect sentiments with which he endeavoured to inspire them. The greatest libertines melted into tears at his sermons, and cast themselves at his feet in a spirit of compunction and penance. The number of conversions which God wrought by his ministry in the kingdom of Leon and Castille, especially in the diocese of Palencia, made king Ferdinand III., though always taken up in his wars with the Saracens, desirous to see him; and so much was he taken with the man of God, that he would have him always near his person, both in the court and in the field. He would himself always be present at his discourses, whether made to the generals, courtiers, or soldiers; and the holy man, by his prayers and exhortations, reformed the corrupt manners both of the troops and court. His example gave the greatest weight to his words; for he lived in the court as he would have done in a cloister, with the same austerities, the same recollection, the same practices of humility, and other virtues. Yet some slaves of pleasure hardened themselves against his zeal, and occasioned him many sufferings. A courtesan was told by some of the nobility, that if she heard Gonzales preach she would change her life. She impudently answered: "If I had the liberty to speak to him in private, he could no more resist my charms than so many others." The lords, out of a malicious curiosity, promised her a great sum if she could draw him into sin. She went to the saint, and that she might speak to him alone, said she wanted to consult him on a secret affair

of importance. When others were gone out, she fell on her knees, and shedding forced tears, pretended she desired to change her life, and began to make a sham confession to him of her sins, but had nothing else in view than to ensnare the servant of God; and at last, throwing off all disguise, said all that the devil prompted her, in order to seduce him. But her artifices only served to make his triumph the more glorious. Stepping into another room where there was a fire, and wrapping himself in his cloak, he threw himself upon the burning coals, and then called upon her to come and see where he waited for her. She, amazed to see him not burn, cast herself on the ground, confessing her crimes aloud, and suddenly became a true penitent, as did they also who had employed her. The saint accompanied Ferdinand, king of Leon and Castille, in all his expeditions against the Moors, particularly in the siege and taking of Cordova, in 1236, which from the year 718, had ever been the chief seat of the Moorish dominions in Spain. Gonzales had a great share in the conquests and temporal advantages of this prince by his prudent counsels and prayers, and by the good order which he prevailed with the officers and soldiers to observe. The conquest of Cordova opened a new field to the zeal of Gonzales. He moderated the ardour of the conquerors, saved the honour of the virgins, and the lives of many enemies, and purified the Mosques, converting them into churches: in all which he was seconded by king Ferdinand III. surnamed the Saint. The great Mosque of Cordova, the most famous of all Spain, became the cathedral church: and whereas the Moors, when they conquered Compostella two hundred and sixty years before, had carried away the bells and ornaments on the backs of Christians, and placed them in this Mosque, king Ferdinand compelled the infidels to carry them back themselves in the same manner to Compostella.

Gonzales burned with so ardent a desire to preach the great truths of our holy religion to the poor and the peasants, that no intreaties or solicitations could retain him any longer at court. Galicia and the rest of the coast were the chief theatres of his pious labours the latter

years of his life. Neither mountains, nor places of the most difficult access in Asturia, and other parts, nor the ignorance and brutality of the people, could daunt his courage. Under these fatigues, prayer was his refreshment. He appeared every where as a new apostle. But the success of his ministry was the most surprising in the dioceses of Compostella and Tuy, in which also he wrought many miracles. At Bayona in Galicia, the number of his auditors having obliged him to preach in a great plain in the open fields, and a violent storm arising, with wind, thunder and lightning, his whole audience began to be very uneasy, and thought to prevent the worst by flying. The holy preacher prevailed upon them to stay, and by prayer appeased the tempest. All places round about them were deluged; but not a drop fell upon the auditory. The saint had a particular zeal to instruct the poor in the country, and the sailors, whom he sought on their vessels, and among whom he finished his mortal course. He foretold his death on Palm-Sunday, and desiring to die in the arms of his brethren at Compostella, set out from Tuy thither, but growing worse on the road, returned to the former place on foot; so unwilling was he to remit any thing in his penitential life. Luke, the famous bishop of Tuy, his great admirer and friend, attended him to his last breath; buried him honourably in his cathedral, and, in his last will, gave directions for his own body to be laid near the remains of this servant of God. They are now exposed to public veneration in the same church, in a magnificent silver shrine, and have been honoured with many miracles. Some place his death on the 15th, and others on the 14th of April, in 1246. Pope Innocent IV. beatified him eight years after, in 1254, and granted an office to his Order in Spain, which was extended to the city of Tuy, though he has not been solemnly canonized. Pope Benedict XIV. approved his office for the whole Order of St Dominick. The Spanish and Portuguese mariners invoke his intercession in storms, and by it have often received sensible marks of the divine succour. They call him corruptly St Telm, or Elmo, which Papebroke and Baillet derive originally

from St Erasmus, who was implored anciently, as a patron, by sailors in the Mediterranean.

If we look into the lives of all holy preachers and pastors, especially that of our Divine model, the Prince of pastors and Saint of saints, we shall find that the essential spirit of this state, is that of interior recollection and devotion, by which the soul is constantly united to God. This is only learned by an apprenticeship of retirement, and is founded in rooted habits of humility, compunction and prayer. Great learning is indeed necessary for the discharge of the pastoral duties. But this, and all exterior talents, must be directed and made spiritual by the interior spirit and intention, or they will be pernicious to the pastor, if not also to those whom he ought to direct. For fear of the dangers and abuse of human qualifications, some have chose in some measure to despise them, hoping thus more securely to find God in solitude, penance, and contemplation. This cannot be allowed to those who are destined to share in pastoral functions. But for such to place any confidence in human industry or abilities, would be still a far more fatal disorder. It is from true interior charity, zeal, compunction, devotion, and humility, that they must derive all their power, and be made instrumental in promoting the divine honour, and the sanctification of souls. The pastor must be interiorly filled with the spirit of God and his pure love, that this holy disposition may animate all he says or does exteriorly. To entertain this interior spirit, self-denial, humility, perfect obedience, a contempt of the world, assiduous prayer and constant recollection, must be his perpetual study. Those clergymen, who pass their lives in dissipation, and whose thoughts and hearts are always wandering abroad, are undoubtedly strangers to the essential spirit of their state.

ON THE SAME DAY.

SS. Basilissa and Anastasia, MM. These two noble women were disciples of the apostles SS. Peter and Paul at Rome, and were beheaded by the order of Nero, as the Roman and Greek martyrologies testify.

ST PATERNUS, Bishop of Avranches, C. called by the French PATIER, PAIR and FOIX. He was born at Poitiers about the year 482. His father Patranus, with the consent of his wife, went into Ireland, where he ended his days in holy solitude. Paternus, fired by his example, embraced young a monastic life in the abbey of Ansion, called in succeeding ages Marnes, and at present, from the name of an holy abbot of that house, St Jovin des Marnes, in the diocese of Poitiers. After some time, burning with a desire of attaining to the perfection of Christian virtue, he passed over to Wales, and in Cardiganshire founded a monastery called *Llan-patern-vaur*, or the church of the great Paternus. He made a visit to his father in Ireland: but being called back to his monastery of Ansion, he soon after retired with St Scubilion, a monk of that house, and embraced an austere anachoretical life in the forest of Scicy, in the diocese of Coutances, near the sea, having first obtained leave of the bishop and of the lord of the place. This desert, which was then of a great extent, but has been since gradually gained upon by the sea, was anciently in great request among the Druids. St Pair converted to the faith the idolaters of that and many neighbouring parts, as far as Bayeux, and prevailed with them to demolish a Pagan temple in this desert, which was held in great veneration by the ancient Gauls. St Senier, called in Latin Senator, St Gaud, and St Aroastes, holy priests, were his fellow-hermits in this wilderness, and his fellow labourers in these missions. St Pair, in his old age, was consecrated bishop of Avranches, by Germanus, bishop of Rouen. The church of Avranches was exceedingly propagated in the reign of Clovis, or his children, by St Severus, the second bishop of this see, who built the famous abbey which still bears his name, in the diocese of Coutances, and is honoured at Rouen on the 1st of February, at Avranches on the 7th of July *. St Pair governed his diocese thirteen years, and died about the year 550, on the same day with St Scubilion. Both were buried in the same monument in the oratory of Scicy, now the parish-church of St Pair, a village much frequented by pilgrims

* See on the 29th of February, p. 284. the life of this St Severus.

near Granville, on the sea-coast. In the same oratory was interred St Senator or Senier, the successor of St Pair, in the see of Avranches, who died in 563, and is honoured on the 18th of September. This church (*a*) is still enriched with the greatest part of these relicks, and those of St Gaud, except those of St Severus and St Senier, which have been translated to the cathedral at Rouen, and portions of St Senier's are at St Magloire's and St Victor's at Paris. St Pair is titular saint of a great number of churches in those parts. See his life in Mabillon, Sæc. 2. Ben. p. 1103. Gallia Christ. Nova, T. 11. p. 471. Fleury, l. 33. T. 7. The abridgment of his life by Rouault, curate of St Pair's, printed in 1734, stands in need of a critical hand.

St MUNDE, Abbot. Several churches bear the name of this saint in Argyleshire in Scotland, in which he was formerly honoured as principal patron, and which he edified by the shining light of his example, and by his zealous preaching in the tenth century. He governed there a great monastery, founded several others in that province, and left behind him many great models of Christian perfection. His excellent maxims,—relating to the most tender and universal fraternal charity, meekness, the love of silence and retiredness, and a constant attention to the divine presence,—were handed down to posterity as sacred oracles. St Munde died in an happy old age in 962. See King, Hunter the Dominican, De Viris Illustr. Scotiæ, &c.

(*a*) Near this oratory stood the ancient monastery of Scicy, which Richard I. duke of Normandy, united to that of St Michael on Mount Tumba, which he founded in 966, upon the spot where before stood a collegiate church of canons, built in 709 by St Aubert, bishop of Avranches. It is called St Michael's *on the Tomb*, or *at the Tombs*, because two mountains are called Tombs, from their resemblance to the rising or covering of graves. On one of these, three hundred feet high, which the tide makes an island at high water, stands this famous monastery, enriched with many precious relicks, and resorted to by a great number of pilgrims. See a curious description of this place in Dom Beaunier's Recueil general des Eveches, Abbayes, &c. p. 725. T. 2.

St Ruadhan, Abbot. This saint was born in the western part of Leinster. Having built the monastery of Lothraen, he assembled in it one hundred and fifty fervent monks, with whom he divided his time between the exercises of prayer and manual labour, which he also sanctified by prayer. He was advanced to the episcopal dignity, and was called one of the twelve apostles of Ireland. He died in 584. See the Register of Kilkenny, and Colgan, in MSS.

APRIL XVI.

Eighteen Martyrs of Saragosa, and St Engratis or Engratia, V. M.

From Prudentius de Cor. hymn. 4. See Vasæus Belga in Chron. Hisp. Breviarium Eborense a Resendio recognitum, an 1569.

A. D. 304.

St Optatus, and seventeen other holy men, (*a*) received the crown of martyrdom on the same day at Saragosa, under the cruel governor Dacian, in the persecution of Dioclesian, in 304. Two others, Caius and Crementius, died of their torments after a second conflict, as Prudentius relates.

The same venerable author describes, in no less elegant verse, the triumph of St Engratis or Enoratia, Virgin. She was a native of Portugal. Her father had promised her in marriage to a man of quality in Roussillon: but fearing the dangers, and despising the vanities of the world, and resolving to preserve her virginity, in order to appear more agreeable to her heavenly spouse, and serve him without hindrance, she fled privately to Saragosa, where the persecution was hottest, under the eyes of Dacian. She even reproached him with his barbarities, upon which he ordered her to be long tormented in the most inhuman manner: her sides were torn with iron-hooks, and one of her breasts was cut off so

(*a*) Their names, according to Prudentius, are: Optatus, Lupercus, Martial, Successus, Urban, Quintilian, Julius, Publius, Fronto, Felix, Cecilianus, Evotius, Primitivus, Apodemus, and four others of the name *Saturninus*.

that the inner parts of her chests were exposed to view, and part of her liver pulled out. In this condition she was sent back to prison, being still alive, and died by the mortifying of her wounds, in 304. The relicks of all these martyrs were found at Saragosa, in 1389. Prudentius recommended himself to their intercession, and exhorts the city, through their prayers, to implore the pardon of their sins, with him, that they might follow them to glory. (*b*)

The martyrs, by a singular happiness and grace, were made perfect holocausts of divine love. Every Christian must offer himself a perpetual sacrifice to God, and, by an entire submission to his will, a constant fidelity to his law, and a total consecration of all his affections, devote to him all the faculties of his soul and body, all the motions of his heart, all the actions and moments of his life, and this with the most ardent unabated love, and the most vehement desire of being altogether his. Can we consider that our most amiable and loving God, after having conferred upon us numberless other benefits, has with infinite love given us himself by becoming man, making himself a bleeding victim for our redemption, and in the holy eucharist remaining always with us, to be our constant sacrifice of adoration and propitiation, and to be our spiritual food, comfort and strength; lastly by being the eternal spouse of our souls?—Can we, I say, consider that our infinite God has so many ways out of love made himself all ours, and not be transported with admiration and love, and cry out with inexpressible ardour: *My beloved is mine, and I am his.* Yes, I will from this moment dedicate myself entirely to him. Why am not I ready to die of grief and compunction that I ever lived one moment not wholly to him! Oh! my soul, base, mean, sinful and unworthy as thou art, the return which by thy love and sacrifice thou makest to thy infinite God, bears no proportion,

(*b*) *Hæc sub altari sita sempiterno*
Lapsibus nostris veniam precatur
Turba....
Sterne te totam, generosa sanctis
Civitas mecum tumulis: deinde
Mox resurgentes animas et artus
Tota sequêris. HYMN 4.

and is on innumerable other titles a debt, and thy sovereign exaltation and happiness. It is an effect of his boundless mercy that he accepts thy oblation, and so earnestly sues for it, by bidding thee give him thy heart. Set at least no bounds to the ardour with which thou makest it the only desire of thy heart, and thy only endeavour, to be wholly his, by faithfully corresponding to his grace, and by making thy heart an altar on which thou never ceasest to offer all thy affections and powers to him, and to his greater glory, and to become a pure victim to burn and be entirely consumed with the fire of divine love. In union with the divine victim, the spotless lamb who offers himself on our altars and in heaven for us, our sacrifice, however unworthy and imperfect, will find acceptance; but for it to be presented with and by what is so holy, what is sanctity itself, with what purity, with what fervour, ought it to be made?

ON THE SAME DAY.

St Turibius, Bishop of Astorga, a zealous maintainer of ecclesiastical discipline, and defender of the faith against the Priscillianist heresy in Spain; in which his endeavours were seconded by St Leo the Great, as appears by his letter to St Turibius. (1) His predecessor Dictinius had the misfortune to fall into the heresy of the Priscillianists; but was never deposed, as Quesnel mistakes. His death happened about the year 420, as is clear from St Austin. (2) St Turibius died about the year 460, and is named in the Roman martyrology on this day. See Baronius, Gerves, and Cacciari, Exercitat. in Op. S. Leon. Diss. 2. de Hæresi Priscill. c. 13. 14. p. 250. &c.

St Fructuosus, Archbishop of Braga, C. He was a prince of the royal blood of the Visigoth kings in Spain; but from his youth desired to consecrate his life to the divine service, in a holy retreat beyond the reach

(1) St Leo, ep. 15. ad Turibium Asturicensem. p. 62. T. 2. ed. Rom. and a letter of St Turibius, ib. p. 73. (2) St Aug. l. contra Mendacium ad Consentium, c. 3. T. 6. See Francisci Gervesii Diss. de Prisscillianistis, p. 65. Cacciari, Exercit. in S. Leonem, Diss. 2. de Priscill. c. 8. p. 234, 235.

of that whirlpool of business, faction, pleasure, and sin, called the world. After the death of his parents, he found himself at large, and at full liberty to dispose of himself according to his desire. He therefore procured himself to be instructed in the sacred sciences, in the great school which the bishop of Palencia had established for the education of his clergy. He sold the greatest part of his estate, and bestowed the whole price upon the poor, and with the rest founded several monasteries, especially a great one on his estate upon the mountains near Vierzo, under the title of SS. Justus and Pastor, martyrs of Complutum or Alcala; whence he called this abbey Complutum. He put on the monastic habit, and governed this house as abbot till he saw it settled in good order. He then appointed another abbot, and retired into a wilderness, where he led a most austere life, clothed with the skins of beasts, in imitation of the ancient hermits. He afterwards founded several other monasteries, and a great nunnery called None, because nine miles from the sea. We have two monastic rules compiled by him, the one called *Of Complutum*, the other the common rule. He was consecrated bishop of Duma near Braga, and, in 656, archbishop of Braga. His innocence and virtue were no security from the shafts of envy: but he overcame injuries by meekness and patience: and died laid on ashes before the altar, as he desired, on the sixteenth of April 665. His body now rests at Compostella. See his life wrote by a cotemporary author in Mabillon, sæc. 2. Ben. Bulteau, Hist. de l'Ordre de St Benoit, T. 1. and Henschenius, Apr. T. 2. p. 430.

St DRUON or DROGO, Recluse, patron of shepherds. He was nobly born at Epinoy in Flanders, but his father died before his birth, and his mother in childbed. From his infancy he was remarkable for piety and devotion, and at twenty years of age distributed his money and goods among the poor, and renounced his estates in favour of the next heirs, that he might be at liberty to serve Christ in poverty and penance. Being thus disengaged from the world, clad in a ragged poor

garment over a hair-shirt, he set out like Abraham, leaving his friends and country, and, after having visited several holy places, hired himself shepherd to a virtuous lady named Elizabeth de la Haire, at Sebourg, two leagues from Valenciennes. The retirement and abjection of this state were most agreeable to him, on account of the opportunities with which they furnished him of perpetual prayer, and the exercises of penance and humility. Happy would servants be, did they consider and make use of the great advantages to virtue which providence puts into their hands, by daily opportunities of most heroic acts of obedience, self-denial, humility, patience, meekness, penance, and all other virtues. The saints thought they purchased such opportunities cheap at any rate; yet many lose them; nay, by sloth, impatience, avarice, or other vices, pervert them into occasions of sin. Six years Druon kept sheep, in great obscurity, and as the last among the menial servants: but his humility, modesty, meekness, charity, and eminent spirit of devotion and prayer, in spite of his disguise, gained him the esteem and affection of every body, particularly of his mistress. Many made him presents: but these he bestowed on the poor, with whatever he could privately retrench from himself. To fly the danger of applause, at length he left his place, and visited Rome nine times, and often many other places of devotion; making these pilgrimages not journies of sloth, curiosity, and dissipation, but exercises of uninterrupted prayer and penance. He returned from time to time to Sebourg; where, when a rupture put an end to his pilgrimages, he at length pitched his tent for the remainder of his life. He built himself a narrow cell against the wall of the church, that he might at all times adore God as it were at the foot of his altars. Here he lived a recluse for the space of forty-five years, his food being barley bread made with a lie of ashes, and his drink warm water. To disguise this part of his mortifications, he called this diet a medicine for his distemper. In this voluntary prison he lived in assiduous prayer and manual labour to the eighty-fourth year of his age, dying in 1186, on the 16th of April, on

which day his name occurs in the Roman martyrology. His relicks remain in the church of St Martin in Sebourg. See his life in Papebroke, p. 441, Miræus, &c.

St JOACHIM of Sienna, C. of the Order of Servites. He was a native of Sienna, of the noble family of Pelacani. No sooner had he attained to the use of reason, than he discovered an happy inclination to piety. He seemed to have sucked in with his mother's milk a singular devotion to the Blessed Virgin; and it was his greatest pleasure in his childhood to pray before her image or altar, and to repeat often, and in all places, the angelical salutation, *Ave Maria*. His charity for the poor was not less extraordinary than his devotion. He stripped himself to clothe and relieve them: whatever was given him for his pocket he bestowed in alms. Moreover he never ceased to solicit his parents in favour of the distressed. His father one day checked him, and told him that prudence ought to set bounds to his liberality, or he would reduce his whole family to poverty. The compassionate youth modestly replied: "You have taught me that an alms is given to Jesus Christ, in the persons of the poor: can we refuse him any thing? And what is the advantage of riches, but that they be employed in purchasing treasures in heaven?" The father wept for joy, to hear such generous sentiments of virtue from one of so tender an age, and so dear to him. He sometimes caught his little son at his devotions at midnight, for which he secretly rose from his bed whilst others slept. The saint at fourteen years of age received the religious habit from the hands of St Philip Benizi, in 1272, and, out of devotion to the mother of God, took the name of Joachim. Such was his fervour from the first day he entered the convent, that the most advanced looked upon him as a perfect model. All virtues were in him most conspicuous; but none more admirable than the spirit of prayer, and an extraordinary humility, and love of abjection. He strenuously resisted the utmost endeavours that could be used to promote him to the priesthood; which dignity he always looked upon with trembling. To serve at mass was the height

of his ambition: and he often assisted at that adorable sacrifice in raptures of devotion. The meanest and most painful offices and drudgery of the house were his great delight: for true humility is never more pleased than in humiliations and obscurity, as pride finds its pleasure in public and great actions, which attract the eyes of others. The whole life of this saint seemed a continual study to conceal himself from men, and to lie hid from the world: but the more he fled the esteem of others, the more it followed him. Seeing himself too much respected and honoured at Sienna, he earnestly intreated his general to remove him to some remote house of the Order, where he hoped to remain unknown. Arezzo was allotted him: but as soon as his departure was known, the whole city of Sienna was in a tumult, till, to appease the people, he was recalled into his own country, of which he continued to his death the glory, and, by his prayers and example, the support and comfort. God honoured him with miracles both before and after his death, which happened on the 16th of April, in the year 1305, of his age the forty-seventh. The popes Paul V. and Urban VIII. granted to his Order the licence of celebrating his festival with an office. See his life written by Attavanti, a priest of the same Order at Florence: also Giani's Annals, &c.

St Mans or Magnus, B. M. In the reign of Duncan, king of Scotland, an army of savage Pagan Norvegians, under Hacon, ravaged the isles of Orkney. To stop the butchery of the inhabitants, Mans, the zealous bishop, met the barbarians, and when they threatened him with death, boldly replied: "I am ready to die a thousand times over for the cause of God and his flock: but in his name I command you to spare his people." Commending his soul to his Redeemer, thro' the intercession of the Virgin Mary, St Palladius, and St Servanus, patron of that diocese, he presented his head to be struck off by the executioner. He suffered in the year 1104, in the isle of Eglis, one of the Orcades, and was buried in the same. His tomb became famous for the reputation of miracles, and the devotion

of pilgrims. See Hunter, de Viris Illustr. Scotiæ; Lesly, Descr. Scot. p. 40. King; the ancient hymn in his honour, &c.

APRIL XVII.

St ANICETUS, Pope, M.

See Eusebius, b. 5. c. 24. Tillemont, T. 2. p. 442.

SECOND AGE.

He succeeded St Pius in the latter part of the reign of Antoninus Pius, sat about eight years, from 165 to 173, and is styled a martyr in the Roman and other martyrologies: if he did not shed his blood for the faith, he at least purchased the title of martyr by great sufferings and dangers. He received a visit from St Polycarp, and tolerated the custom of the Asiatics in celebrating Easter on the fourteenth day of the first moon after the vernal equinox, with the Jews. His vigilance protected his flock from the wiles of the heretics Valentine and Marcion, instruments whom the devil sent to Rome, seeking to corrupt the faith in the capital of the world. Marcion in Pontus, after having embraced a state of continency, fell into a crime with a young virgin: for which he was excommunicated by the bishop, who was his own father. He came to Rome, in hopes to be there received into the communion of the church, but was rejected till he had made satisfaction, by penance, to his own bishop. Upon which he commenced heresiarch, as Tertullian and St Epiphanius relate. He professed himself a Stoic philosopher, and seems to have been a priest. Joining the heresiarch Cerdo, who was come out of Syria to Rome, in the time of pope Hyginus, he established two gods, or first principles, the one, the author of all good; the other of all evil: also of the Jewish law, and of the Old Testament; which he maintained to be contrary to the New. Tertullian informs us (1), that he repented, and was promised at Rome to be again received into the church, on condition that he

(1) Præscr. c. 30.

brought back all those souls which he had perverted. This he was labouring to effect when he died, though some understand this circumstance of his master Cerdo. He left many unhappy followers of his errors at Rome, in Egypt, Palestine, Syria, Persia and Cyprus. (*a*)

The thirty-six first bishops of Rome, down to Liberius, and, this one excepted, all the popes to Symmachus, the fifty-second, in 498, are honoured among the saints, and out of 248 popes from St Peter to Clement XIII. seventy-eight are named in the Roman martyrology. In the primitive ages, the spirit of fervour and perfect sanctity, which is now-a-days so rarely to be found in the very sanctuaries of virtue, and in the world seems in most places scarce so much as known, was conspicuous in most of the faithful, and especially in their pastors. The whole tenor of their lives, both in retirement and in their public actions, breathed it in such a manner, as to render them the miracles of the world, angels on earth, living copies of their divine Redeemer, the odour of whose virtues and holy law and religion they spread on every side. Indeed what could be more amiable, what more admirable, than the perfect simplicity, candour and sincerity; the profound humility, invincible patience and meekness; the tender charity, even toward their enemies and persecutors; the piety, compunction and heavenly zeal, which animated all their words and their whole conduct, and which, by fervent exercise under sufferings and persecutions, were carried to the most heroic degree of perfection? By often repeating in our prayers sacred protestations of our love of God, we easily impose upon ourselves, and fancy that his love reigns in our affections. But, by relapsing so frequently into impatience, vanity, pride, or other sins, we give the lie to ourselves. For it is impossible for the will to fall so easily and so suddenly from the sovereign degree of sincere love. If, after making the most solemn protestiatons of inviolable

(*a*) The liberality of pope Clement VIII. in giving the body of St Anicetus, found in the Catacombs, to the domestic chapel of the prince of Altemps at Rome, induced John Angelo, prince of Altemps, to write his *Vita Aniceti Papæ & Martyris.*

friendship and affection for a fellow-creature, we should have no sooner turned our backs, but should revile and contemn him, without having received any provocation or affront from him, and this habitually, would not the whole world justly call our protestations hypocrisy, and our pretended friendship a mockery? Let us by this rule judge if our love of God be sovereign, so long as our inconstancy betrays the insincerity of our hearts.

St STEPHEN, Abbot of Citeaux, C.

From the Exordium of Citeaux; the Annals of that Order by Manriquez; the short ancient Life of St Stephen, published by Henriquez in his Fasciculus, printed at Brussels in 1624, and by Henschenius, 17 Apr. T. 2. p. 497. Also from the Little Exordium of Citeaux, and the Exordium Magnum Cisterc. both in the first Tome of Teissier's Bibliotheca Patrum Cisterc. See De Visch's Bibliotheca Cisterciensis, or History of the Writers of this Order, in 4to, printed in 1656. Le Nain, Hist. de l'Ordre de Citeaux, T. 1. Stephens Monast. Anglic. T. 2. Britannia Sancta, and Hist. Literaire de la France, T. 11. p. 213.

A. D. 1134.

St Stephen Harding was an Englishman, of an honourable family, and heir to a plentiful estate. He had his education in the monastery of Sherbourne in Dorcetshire, and there laid a very solid foundation of literature and sincere piety. A cheerfulness in his countenance always shewed the inward joy of his soul, and a calm which no passions seemed ever to disturb. Out of a desire of learning more perfectly the means of Christian perfection, he with one devout companion travelled into Scotland; and afterwards to Paris, and to Rome. They every day recited together the whole psalter, and passed the rest of their time on the road in strict silence, occupied in holy meditation and private prayer. Stephens, in his return, heard at Lyons of the great austerity and sanctity of the poor Benedictin monastery of Molesme, lately founded by St Robert, in 1075, in the diocese of Langres. Charmed with the perpetual recollection and humility of this house, he made choice of it to accomplish there the sacrifice of himself to God. Such was the extreme poverty of this

place, that the monks, for want of bread, were often obliged to live on the wild herbs of the wilderness. The compassion and veneration of the neighbourhood, at length supplied their wants to profusion: but with plenty and riches a spirit of relaxation and self-love crept in, and drew many aside from their duty. St Robert, Alberic his prior, and Stephen, seeing the evil too obstinate to admit a cure, left the house: but, upon the complaint of the monks, were called back again; Robert, by an order of the pope, the other two by the diocesan. Stephen was then made superior. The monks had promised a reformation of their sloth and irregularities; but their hearts not being changed, they soon relapsed. They would keep more clothes than the rule allowed; did not work so long as it prescribed, and did not prostrate to strangers, nor wash their feet, when they came to their house. St Stephen made frequent remonstrances to them, on the subject of their remissness. He was sensible, that as the public tranquillity and safety of the state depends on the ready observance and strict execution of the laws, so much more do the perfection and sanctification of a religious state, consist in the most scrupulous fidelity in complying with all its rules. These are the pillars of the structure: he who shakes and undermines them, throws down the whole edifice, and roots up the very foundations. Moreover, in the service of God, nothing is small: true love is faithful, and never contemns or wilfully fails in the least circumstance or duty, in which the will of God is pointed out. Gerson observes, how difficult a matter it is to restore the spirit of discipline when it is once decayed, and that, of the two, it is more easy to found a new Order. From whence arises his just remark, how grievous the scandal and crime must be of those who, by their example and tepidity, first open a gap to the least habitual irregularity in a religious Order or house.

Seeing no hopes of a sufficient reformation, St Robert appointed another abbot at Molesme, and with B. Alberic, St Stephen, and other fervent monks, they being twenty-one in number, with the permission of

Hugh, archbishop of Lyons, and legate of the holy see, retired to Citeaux, a marshy wilderness, five leagues from Dijon. The viscount of Beaune gave them the ground, and Eudes, afterward duke of Burgundy, built them a little church, which was dedicated under the patronage of the Blessed Virgin, as all the churches of this Order from that time have been. The monks with their own hands cut down trees, and built themselves a monastery of wood, and in it made a new profession of the rule of St Bennet, which they bound themselves to observe in its utmost severity. This solemn act they performed on St Bennet's day, 1098; which is regarded as the date of the foundation of the Cistercian Order. After a year and some months, St Robert was recalled to Molesme, and B. Alberic chosen the second abbot of Citeaux. These holy men, with their rigorous silence, recollection and humility, appeared to strangers, by their very countenances, as angels on earth, particularly to two legates of pope Paschal II. who, paying them a visit, could not be satiated with fixing their eyes on their faces; which, though emaciated with extreme austerities, breathed an amiable peace and inward joy, with an heavenly air resulting from their assiduous humble conversation with God, by which they seemed transformed into citizens of heaven. Alberic obtained from Paschal II. the confirmation of his Order, in 1100, and compiled several statutes to enforce the strict observance of the rule of St Bennet according to the letter. Hugh, duke of Burgundy, after a reign of three years, becoming a monk at Cluni, resigned his principality to his brother Eudes, who was the founder of Citeaux, and who, charmed with the virtue of these monks, came to live in their neighbourhood, and lies buried in their church, with several of his successors. He was great grandson to Robert, the first duke of Burgundy, son to Robert king of France, and brother to king Henry I. The second son of duke Eudes, named Henry, made his religious profession under B. Alberic, and died holily at Citeaux. B. Alberic finished his course on sackcloth and ashes, on the 26th of January 1109, and St

Stephen was chosen the third abbot, (a) The Order seemed then in great danger of failing: it was the astonishment of the universe, but had appeared so austere, that hitherto scarce any had the courage to embrace that institute. St Stephen, who had been the greatest assistant to his two predecessors in the foundation, carried its rule to the highest perfection, and propagated the Order exceedingly, so as to be regarded as the principal among its founders, as Le Naine observes.

It was his first care to secure, by the best fences, the essential spirit of solitude and poverty. For this purpose, the frequent visits of strangers were prevented, and only the duke of Burgundy permitted to enter. He also was intreated not to keep his court in the monastery on holydays, as he had been accustomed to do. Gold and silver crosses were banished out of the church, and a cross of painted wood, and iron candlesticks, were made use of; no gold chalices were allowed, but only silver gilt: the vestments, stoles and maniples, &c. were made of common cloth and fringes, without gold or silver. The intention of this rule was, that every object might serve to entertain the spirit of poverty in this austere Order. The founder, with this holy view, would have poverty to reign even in the church, where yet he required the utmost neatness and decency, by which this plainness and simplicity appeared with a majesty well becoming religion and the house of God. If riches are to be displayed, this is to be done in the first place to the honour of Him who bestowed them, as God himself was pleased to shew in the temple built by king Solomon. Upon this consideration the monks of Cluni used rich ornaments in the service of the church. But a very contrary spirit moved some of that family afterwards to censure this rule of the Cistercians, which St Bernard justified by his apology. *Let not him that eateth, despise him that eateth not.* (1) And many saints

(1) Rom. xiv. 3. 6.

(a) B. Alberic is honoured with an office on the 26th of January, by the Cistercian Order in Italy, by a grant of the Congregation of Sacred Rites. See Bened. XIV. de Canon. l. 1. c. 13. n. 17. p. 100.

have thought a neat simplicity and plainness, even in their churches, more suitable to that spirit of extraordinary austerity and poverty which they professed. The Cistercian monks allotted several hours in the day to manual labour, copying books, or sacred studies. St Stephen, who was a most learned man, wrote in 1109, being assisted by his fellow monks, a very correct copy of the Latin Bible, which he made for the use of the monks, having collated it with innumerable manuscripts, and consulted many learned Jews on the Hebrew text (*b*). But God was pleased to visit him with trials, that his virtue might be approved when put to the test. The duke of Burgundy and his court, were much offended at being shut out of the monastery, and withdrew their charities and protection: by which means the monks, who were not able totally to subsist by their labour in their barren woods and swampy ground, were reduced to extreme want: in which pressing necessity, St Stephen went out to beg a little bread from door to door: yet refused to receive any from a simoniacal priest. For though this Order allows not begging abroad, as contrary to its essential retirement; such a case of extreme necessity must be excepted, as Le Nain observes. The saint and his holy monks, rejoiced in this their poverty, and in the hardships and sufferings which they felt under it; but were comforted by frequent sensible marks of the divine protection. This trial was succeeded by another. In the two years 1111, and 1112, sickness swept away the greater part of this small community. St Stephen feared he should leave no successors to inherit, not worldly riches, but his poverty and penance; and many presumed to infer, that their institute was too severe, and not agreeable to heaven. St Stephen with many tears recommended to God his *little flock*, and after repeated assurances of his protection, had the consolation to receive at once into his community St Bernard, with thir-

(*b*) This most valuable MS. copy of the Bible is preserved at Citeaux, in four volumes in folio. Manriquez, in his Annals, and Henriquez, in his *Fasciculus*, give us a short pathetic discourse on the death of B. Alberic, ascribed by many to St Stephen, and not unworthy his pen.

ty gentlemen; whose example was followed by many others. St Stephen then founded other monasteries, which he peopled with his monks; as La Ferté in the diocese of Challons, in 1113; Pontigni near Auxerre, in 1114; Clairvaux, in 1115, for several friends of St Bernard, who was appointed the first abbot; and Morimond in the diocese of Langres. St Stephen held the first general chapter, in 1116. Cardinal Guy, archbishop of Vienne, legate of the holy see, in 1117, made a visit to Citeaux, carried St Stephen to his diocese, and founded there, in a valley, the abbey of Bonnevaux. He was afterwards pope under the name of Calixtus II. and dying in 1124, ordered his heart to be carried to Citeaux, and put into the hands of St Stephen. It lies behind the high altar in the old church. St Stephen lived to found himself thirteen abbeys, and to see above an hundred founded by monks of his Order, under his direction. In order to maintain strict discipline and perfect charity, he established frequent visitations to be made of every monastery, and instituted general chapters. The annalist of this Order thinks he was the first author of general chapters; nor do we find any mention of them before his time. The assemblies of abbots, sometimes made in the reigns of Charlemagne and Lewis le Debonnair, &c. were kinds of extraordinary synods; not regular chapters. St Stephen held the first general chapter of his Order, in 1116; the second, in 1119. In this latter he published several statutes, called the *Charte of Charity*, confirmed the same year by Calixtus II (*c*). He caused afterward a collection of

(*c*) St Robert, in the foundation of Citeaux, proposed to himself, and prescribed to his companions, nothing else but the reformation of the Order of St Bennet, and the observance of his rule to the letter, as Benedict XIV. takes notice (de Canoniz. l. 1. c. 13. n. 17, p. 101.) nor did the legate grant him leave for his removal and new establishment with any other view, or on any other condition, (*Exordium Magn.* l. 1. c. 12. Hist Lit. Fr. T. 11. p. 225.) St Stephen, in the Charte or Charter of Charity, prescribes the rule of St Bennet to be observed to the letter in all his monasteries, as it was kept at Citeaux (c. 1.) It is ordained that the abbot of Citeaux shall visit all the monasteries of the Order, as the superior of the abbots themselves, and shall take

sacred ceremonies and customs to be drawn up, under the name of the *Usages of Citeaux*, and a short history of the beginning of the Order to be written, called the *Exordium of Citeaux*. The holy founder made a journey into Flanders, in 1125; in which he visited the abbey of St Vast at Arras, where he was received by the

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take proper measures with the abbot of each house for the reformation of all abuses (c. 4.) Upon this rule, the *Grand Conseil* at Paris decreed, in the year 1761, that the abbot of Citeaux could not establish, in the four first abbeys of the Order, and their filiations or dependencies, the reformation which he attempted, without the free consent of the four abbots of those houses. St Stephen orders other abbots to perform every year the visitation of all the houses subject to them (c. 8.) And appoints the four first abbots of the Order, viz. of La Ferté, Pontigni, Clairvaux and Morimond, to visit every year in person the abbey of Citeaux, (c. 8.) and to take care of its administration upon the death of an abbot, and assemble the abbots of the filiations of Citeaux, and some others, to choose a new abbot (c. 19.) If any abbot busies himself too much in temporal affairs, or falls into any other irregularity, he is to be accused, to confess his fault, and to be punished in the next general chapter (c. 19.) If any abbot commits or allows any transgression against the rule, he is to be reprimanded by the abbot of Citeaux, and if obstinate, to be deposed by him, (c. 23.) and in like manner the abbot of Citeaux by the four first abbots (c. 27. 28. 29. 30.)

The Usages of Citeaux, *Liber Usuum*, were compiled about the same time, and, according to Bale, Pits, Possevin and Seguin, by St Stephen, though Brito, Fritero, and Henriquez, are of opinion they were completed by St Bernard. In it all the regular observances of Citeaux are committed to writing, in five parts, which comprise one hundred and eighty chapters. B. Alberic had before published certain regulations for this Order in 1101, assisted principally by St Stephen, who was at that time prior under the abbot Alberic. The *Usages* were approved by the holy see at or about the same time with the Charte of Charity, and were probably published in the same general chapter. At least they are mentioned among the acts of the general chapters compiled by Raynard, the fourth abbot of Citeaux, in 1134. These have always made the code of this Order: the best edition is that in the *Nomasticon Cisterciense*, published at Paris in 1664, by F. Julian Paris.

The *Exordium Parvum*, or Short History of the origin of Citeaux, was composed by St Stephen's order, by some of his first companions. This most edifying golden book, as it is justly called by the annalist of the Order, is inserted by F. Teissier in the *Bibliotheca Patrum Cisterciensium*, which he published in three volumes in folio, in 1660. We have in the same place the *Exordium Magnum Cisterciense*, or larger history of the beginning of this Order, compiled near one hundred years later in the thirteenth century.

abbot Henry and his community, as if he had been an angel from heaven, and the most sacred league of spiritual friendship was made betwixt them, of which several monuments are preserved in the library of Citeaux, described by Mabillon. In 1128, he and St Bernard assisted at the counsel of Troyes, being summoned to it by the bishop of Albano, legate of the apostolic see. In 1132, St Stephen waited on pope Innocent II. who was come into France. The bishop of Paris, the archbishop of Sens, and other prelates, besought the mediation of St Stephen with the king of France, and with the pope, in affairs of the greatest importance. The Cistercian monks came over also into England in the time of St Stephen. The extreme austerity and sanctity of the professors of this Order, which did not admit any relaxation in its discipline for two hundred years after its institution, were a subject of astonishment and edification to the whole world, as is described at large by Oderic Vitalis, St Peter abbot of Cluni, William of St Thierry, William of Malmesbury, Peter abbot of Celles, Stephen bishop of Tournay, cardinal James of Vitry, pope Innocent III. &c. who mention with amazement their rigorous silence, their abstinence from flesh meat, and, for the most part, from fish, eggs, milk, and cheese; their lying on straw, long watchings from midnight till morning, and austere fasts; their bread as hard as the earth itself; their hard labour in cultivating desert lands, to produce the pulse and herbs on which they subsisted; their piety, devotion and tears, in singing the divine office; the cheerfulness of their countenances, breathing an holy joy in pale and mortified faces; the poverty of their houses; the lowliness of their buildings, &c.

The saint, having assembled the chapter of his Order in 1133, when all the other business was dispatched, alleging his great age, infirmities and incapacity, begged most earnestly to be discharged from his office of general, that he might in holy solitude have leisure to prepare himself to appear at the judgment-seat of Christ. All were afflicted, but durst not oppose his desire. The chapter chose one Guy; but the saint discovering him

unworthy of such a charge, in a few days he was deposed, and Raynard, a holy disciple of St Bernard, created general. St Stephen did not long survive the election of Raynard. Twenty neighbouring abbots of his Order assembled at Citeaux, to attend at his death. Whilst he was in his agony, he heard many whispering, that, after so virtuous and penitential a life, he could have nothing to fear in dying: at this, he said to them, trembling: "I assure you, that I go to God in fear and trembling. If my baseness should be found to have ever done any good, even in this I fear lest I should not have preserved that grace with the humility and care I ought." He passed to immortal glory on the 28th of March 1134, and was interred in the tomb of B. Alberic, in which also many of his successors lie buried, in the cloister, near the door of the church (*d*). His Order keeps his festival on the 15th of July as of the first class with an octave, and with greater solemnity those of St Robert or St Bernard, having always looked upon him as the principal of its founders. The Roman martyrology honours him on the 17th of April, supposed to be the day on which he was canonized, of which mention is made by Benedict XIV. (2)

St SIMEON, Bishop of Ctesiphon, and his Companions, Martyrs.

From their genuine acts published by Assemani, Acta Mart. Orient. T. 1. p. 1. Sozom. l. 2. c. 8. 9. 10. &c.

A. D. 341.

This holy primate of the church of Persia, was its most illustrious champion in the great persecution of

(2) De Canoniz. l. 1. c. 13. n. 17. T. 1. p. 100.

(*d*) A description of this saint's tomb, and of those of several dukes of Burgundy, and other great and holy men interred in this church, is given in *Descript. Historique des principaux monuments de l'abbaye de Cisteaux*, in the *Memoirs de l'Acad. des Inscript.* T. 9. p. 193.

Sapor II. surnamed the *long-lived* (*a*). The haughtiness of this prince appears from his letter to Constantine the Great, preserved by Ammianus Marcellinus (1), in which he styles himself *king of kings, partner with the stars, brother of the sun and moon*, and says, "that whereas in valour and virtue he surpassed all his predecessors, he ought to have demanded the largest extent of empire that any of them had possessed. Nevertheless, though their dominions had formerly reached as far as Macedonia, he contented himself with insisting only on the restitution of the eastern parts which had been usurped by the Romans." It was as much out of hatred of the Roman name, as of the faith, that this haughty tyrant vented his rage on the Christians of his empire in three bloody persecutions. The first he raised in the eighteenth year of his reign, of Christ 327, in which were crowned Jonas, Barachisius, and others, mentioned on the 29th of March: the second in his thirtieth year, in which died SS. Sapor, Isaac, &c. whom we commemorate on the 20th of November; and the third, of all others the most cruel, in his thirty-first year. This was continued with the utmost rage, during the last forty years of his reign. Sozomen writes (2), that the names of sixteen thousand, who were crowned by it, were upon record; but adds, with St Maruthas, that those whose names were not known on earth, were

(1) B. 17. c. 5. (2) Soz. b. 2. c. 15.

(*a*) King Hormisdas dying, left his queen with child, and the infant in the womb was immediately proclaimed king by the Magians, who went so far as to crown it yet unborn, by placing the diadem for that purpose upon the mother. Thus Sapor was born king, in 310, and lived seventy years, dying in 380; and the beginning of his reign was dated in 309, some months before his birth. He was the ninth king of the Saxanite, or fourth dynasty of the Persian kings, founded by Artaxerxes, a Persian, who defeated and slew Artabanus king of Parthia, in whom ended the Parthian empire, in the year of Christ 223, of the Greeks or the Seleucidæ, 534, the third of the emperor Alexander. St Maruthas, in the acts of the martyrs, with the Persians of his time, computes the years from this epoch: thus he says, the great persecution was begun in the thirty first year of king Sapor, and the 117th of the Persian empire, i. e. of the reign of the Saxanite or last dynasty, which held that empire 418 years, till the rise of the Mahometan kingdom.

innumerable.(b) Of these glorious martyrs St Simeon and his companions were the most illustrious.

St Simeon was surnamed Barsaboe, signifying *the son of a fuller*, from the trade of his father, according to the custom of the Orientals. He was a disciple of Papa, bishop of Ctesiphon, and by him made his coadjutor, in 314; from which time he sat twenty-six years and some months, some time with Papa, afterwards alone. The council of Nice declared the bishop of Ctesiphon metropolitan of all Persia, which happened in St Simeon's time; for he assisted at that council, not in person, but by his priest, who was afterwards his successor, and named Sciadhustus, as Ebedjeses and St Maruthas testify.(c) The Chaldaic acts of the mar-

(d) The Christian faith was planted in the Parthian empire by the apostles. St Ambrose (in ps. 45.) St Paulinus (carm. 26.) &c. testify, that St Matthew preached to the Ethiopians, and afterwards to the Parthians, Persians, and Medes. Eusebius and Theodorus the Studite say, that St Bartholomew also preached in India and Persia. Some are of opinion, from St John's epistle being inscribed to the Parthians, that they had been, in part, his conquest to Christ. The Chaldæans and Persians all agree, that St Thomas the apostle, and Thaddæus, one of the seventy-two disciples, with his two disciples Matis and Aghæus, were the principal apostles of the East, and to them they ascribe the foundation of the see of Seleucia and Ctesiphon. Their testimonies may be seen in Assemani's Bibliotheca Orientalis, T. 3. par. 2. p. 4. Eusebius shews, that there were many Christians in Persia in the second century.

(e) Seleucia, called by the Syrians Selik, was built by Seleucus Nicator, or his son, and so called from him. Ctesiphon was situated on the opposite Eastern bank of the Tigris, built by the Parthians in a most fruitful plain, separated from Seleucia by the river, though Strabo, &c. make the distance three miles. They were the two capital cities of Assyria, and of the Persian empire, during the reigns of the Arsacide kings, the ruins of whose palace long subsisted there. The archiepiscopal see of Seleucia and Ctesiphon enjoyed the right of primacy over all the churches in Persia; and the first general council of Nice decreed that it should be the first in rank and dignity after the great patriarchates, as is mentioned in the Arabic canons (can. Arabic. 38 alias 33) and as the Orientals assure us. St Simeon is said to have been the first archbishop to whom the title of Catholicus of Persia was given. (See Steph. Evod. Assemani, p. 4.) Seleucia and Ctesiphon having been destroyed in the wars, in 762, Abdalla Abugiapharus Almansores, the second of the Abbacide Caliphs, built Bagdat or New Babylon on the western bank of the Tigris, about the place where Seleucia had stood. The Nestorian patriarch, who

tyrdom of St Simeon, written by St Maruthas, give us the following account of his triumph.

In the 117th year of the kingdom of the Persians, the thirty-first of Sapor the *king of kings*, of Christ the 340th, king Sapor, resolving to abolish the Christian religion, decreed, that whoever embraced it, should be made a slave, and oppressed the Christians with insupportable taxes. St Simeon wrote to him a letter, with that courage which nothing but a truly apostolic spirit could dictate. And to the threats of the king against him and his people, he answered: "As Jesus willingly offered himself to death for the whole world, and by

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pretends to succeed the ancient Catholicus of Seleucia, resides at Bagdad. (See Steph. Evod. Assemani, p. 38) Old Babylon stood on the Euphrates, probably on a channel diverging to the Tigris. The distance between the Tigris and Euphrates, where nearest, about Seleucia and Babylon, was above two hundred furlongs, according to Strabo, l. 16. near the mouths of the two rivers, twenty-five Roman miles, according to Pliny, l. 6. c. 27.

Susa, the capital of the old Persian kings, lay to the East from Seleucia, according to Pliny, l. 6. c. 27. four hundred and fifty Roman miles, from Ecbatana, capital of Media, where the ancient kings of Persia passed the summer, as the winter at Susa, (see Cellarius, T. 2. p. 668. ed. Lipsiens. 1732.) also four hundred and fifty Roman miles; from whence twenty to the Portæ Caspiæ, or Streights in the Caspian mountains (separating Media from Parthia.) From Susa to the Persian gulph Pliny counts two hundred and fifty miles. Herodotus (l. 5.) counts from Sardes to Susa four hundred and fifty parasangs (each of thirty furlongs) or thirteen thousand five hundred furlongs, and from Ephesus to Sardes five hundred and forty furlongs, that is, from Ephesus to Susa fourteen thousand and forty furlongs.

N. B. Pliny informs us, that the Persian parasang was not always of the same measure: and the same is to be said of the Parthian Schœnus. Hasius proves, that in Xenophon, the parasangs are in such a proportion that thirty three measured a degree on the equator, that is, sixty modern Italian, or seventy-five old Roman miles. As eight furlongs made a Roman mile, de L'Isle counts six hundred in a degree or seventy-five Roman miles. A German mile comprises four Italian or five old Roman miles, or forty furlongs. One furlong contained six hundred and twenty-five Roman, or six hundred Grecian feet, i. e. five hundred and seventy-one Paris feet. The confusion found in the mensuration of roads in Pliny, Diodorus, &c. is thought by Hasius to proceed from a great difference in the old furlong, of which he thinks a degree contained one thousand one hundred. F. Hardouin, in his notes on Pliny (l. 6. c. 27.) takes notice that a Persian parasang was of sixty, or of thirty or forty furlongs; and that there was as great a difference in the Egyptian Schœnus.

dying redeemed it, why shall I be afraid to lay down my life for a people, with the care of whose salvation I am charged? I desire not to live, unless I may continue unspotted and undefiled. God forbid that I should purchase life at the hazard of those souls for which Jesus died. I am not so slothful as to fear to walk in his steps, to tread the path of his passion, and to share in the communion of his sacrifice. As to your threats against my people, they do not want for courage to die for their salvation." The king, receiving this answer, trembled with wrath, and immediately dictated a decree, commanding all priests and deacons to be put to death, the churches to be levelled with the ground, and the sacred vessels to be converted to profane uses. He added: "And let Simeon, the leader of wicked men, who despises my royal majesty, worships only the God of Cæsar, and despises my divinity, be brought and arraigned before me." The Jews, naturally enemies to the Christians, seeing the circumstances favourable to their malice, said to the king: "If you, O king, write to Cæsar, he will take no notice of your letter: but at a poor line from Simeon, he will arise, adore, and embrace it with both hands, and command all things contained in it to be instantly put in execution." Simeon, pursuant to the king's orders, was apprehended and bound in chains, with two others of the twelve priests of his church, Abdhaicla and Hananias. As he was led through his native city Susan, he begged he might not pass by a great Christian church, lately converted into a Jewish synagogue, by the authority of the Magians (*d*), lest the very sight should make him fall into a swoon. Being hurried on by the guards in great haste, they made a long journey in very few days, and arrived at Ledan, the capital of the Huzites, or, as it is called by the Latins, the province of Uxia upon the river Ox-

(*d*) The Magians had always a great sway in the Persian government, till the Mahometans possessed themselves of that empire, who put many of them to death, and abolished their sect in the cities, though some still remain in the mountains and in Caramania. The word in Chaldaic signifies *mediators*. They were philosophers, much addicted to the folly of judiciary astrology and divinations.

ios, to the East adjoining to the province of Susan. The governor had no sooner informed the king, that the leader of the Christians was brought thither, than Simeon was ordered to appear before him. The holy bishop, refusing to prostrate himself, according to the Persian custom, the king asked why he did not adore him, as he had formerly been accustomed to do. Simeon answered: "Because I was never before brought to you bound, and with the view of compelling me to deny the true God." The Magians told the king, that Simeon ought to be put to death as a conspirator against his throne. Simeon said to them: "Impious men, are not you content to have corrupted the kingdom? Must you endeavour to draw us Christians also into your wickedness." The king then putting on a milder countenance, said: "Take my advice, Simeon, who wish you well: adore the deity of the sun: nothing can be more for your own and your whole people's advantage." Simeon answered: "I would not adore you, O king; and you far excel the sun, being indued with reason. We Christians have no Lord but Christ, who was crucified."

"If you adored a living God, (said the king,) I would excuse your folly; but you give the title of God to a man who expired on an ignominious tree. Lay aside that madness, and adore the sun, by whose divinity all things subsist. If you do this, riches, honours, and the greatest dignities of my kingdom, shall be yours." Simeon replied: "That sun mourned at the death of Christ its Lord, and the Creator of men, who rose again glorious, and ascended into heaven. Your honours tempt not me, who know much greater are prepared for me in heaven, with which you are unacquainted." The king said: "Spare your own life, and the lives of an infinite multitude, who, I am resolved, shall all die, if you are obstinate." Simeon boldly answered: "Were you to commit such a crime, you would find cause to repent of it on the day when you will be called upon to give an account of all your actions; you will then know the heinousness of your offence. I resign to your pleasure this miserable short life." Then the king said: "Though you have no compassion for yourself, I pity at least your

followers, and will endeavour to cure them of their folly, by the severity of your punishment." Simeon answered: "You will learn by experience that Christians will not lose their lives in God, for the sake of living here with you; nor would we exchange the eternal name we have received from Christ for the diadem which you wear." The king said: "If you will not honour me before my nobles, nor adore me with this sun, the deity of all the East, I will to-morrow cause the beauty of your face, and the venerable comeliness of your body, to be disfigured by blows, and stained with your blood." Simeon replied: "You make the sun and yourself equally gods; but you are greater than the sun. If you disfigure this body, it has a repairer who will raise it again, and restore with interest this beauty which he created, and which is now despicable." The king then commanded he should be kept in close confinement till the next day. It is remarked, that St Simeon was exceeding comely in his person, and venerable and graceful in his aspect.

There sat, at the palace gate, as Simeon was led through it, an old eunuch in the highest favour with the king, who had been trained up by him from his infancy. He was then the first nobleman in the whole kingdom, and the Arzabades, that is, the keeper of the king's chamber, or the lord high chamberlain; his name was Guhsciatazades, which in Chaldaic signifies *nobleman*. Sozomen calls him Usthazanes. He was a Christian, but fearing his master's displeasure, had some time before publicly adored the sun. This minister, seeing the saint pass by, as he was led back to prison, rose up, and prostrated himself before him. But the bishop, having been informed that he had been guilty of an outward act of idolatry, reprimanded him sharply for it, and turned away from him. This touched the eunuch to the quick, who, entering into a sense of the enormity of his crime, burst into loud cries and many tears, filling the court with his lamentations, saying to himself: "If Simeon's aversion and rebuke be so grievous to me, how shall I be able to bear the anger and indignation of God, whom I have basely denied." Whereupon, hasten-

ing home, he threw off his rich garments, and put on black for mourning, according to the Persian custom, still in use, under any affliction. In this dress he returned, and sat in grief at the palace gate in his usual place. The king being informed of it, sent to enquire why he mourned, whilst his sovereign enjoyed his crown and health. He answered, that it was for a double fault, the renouncing the true God by adoring the sun, and the imposing on the emperor by an unsincere act of worship, acting therein contrary to the dictates of his reason and conscience. The king, enraged hereat, said: "I will soon rid you of this mad grief, if you continue obstinate in your present opinion." Guhsciatazades replied: "I call to witness the Lord of heaven and earth, that I will never more obey you in this, nor repeat that of which I heartily repent. I am a Christian, and will never more be guilty of so base a perfidy against the true God to please man." The king said: "I pity your old age; I grieve to think you should lose the merit of your long services to my father and to myself. I beg you, lay aside the opinion of wicked men, that you may not perish together with them." The eunuch answered: "Know, O King, that I will never abandon God, and pay divine worship to creatures." "Do I then worship creatures?" said the king. "Yes," said the nobleman, "even creatures destitute of reason and life." Hereupon the king commanded him to be put to the torture, but at the request of the nobility changed his mind, and gave orders for his immediate execution. As he was led out to be beheaded, he sent a faithful eunuch to the king, begging, as the last and only favour for all his past services, that a crier might proclaim before him, that he was not put to death for any crime, but purely for being a Christian. This he desired, that he might repair the scandal which his apostacy had given. The king the more readily assented to the proposal, because he thought it would the more effectually deter his subjects from a religion, which he punished with death even in a faithful domestic, and a kind of foster-father: not considering how much so great an example would encourage them. The holy old man

was beheaded on Maundy-Thursday, the thirteenth lunar day in April. St Simeon, being informed in his dungeon of the martyrdom of Guhsciatazades, gave most hearty thanks to God for his triumph, and earnestly begged his own might be hastened, crying out: "O happy day, which will call me to execution! It will free me from all dangers and miseries, and present me with my long desired crown: it will end all my sorrows, and wipe away all my tears." Whilst he poured forth his soul in languishing sighs and long prayers, with his hands lifted up to heaven, the two priests who had been apprehended with him, saw and admired his countenance most beautiful and shining, expressing the inward joy of his soul, and his longing hope and desires. Maunday-Thursday night the saint spent in prayer, crying out: "Hear me, O Jesus, though most undeserving and unworthy, grant that I may drink this cup on this day and at the hour of your passion. May all know that Simeon was obedient to his Lord, and was sacrificed with him."

Simeon being brought to the bar the next day, it being Good-Friday, and refusing as before to adore the king, he said to him: "Simeon, what is the result of this night's deliberation? Do you accept of my mercy, or do you persist in disobeying me, and choose death? Adore the sun but for once, and never adore it again, unless you please. On that condition I promise you all liberty, security and protection." Simeon replied: "I will never be guilty of such a crime and scandal." The king said: "I call to remembrance our former friendship: on which account I wished you well, and have given you signal proofs of my lenity: but you contemn my benevolence. Impute therefore all to yourself." Simeon said: "Flatter me not: why am I not speedily sacrificed? The table is ready prepared for me, and the happy hour of my banquet calls me." The king, turning to his nobles, said: "Behold the wonderful dignity of his countenance, and the venerable majesty of his person. I have seen many countries, but never beheld so graceful a face, and such comely limbs. Yet see the madness of the man; he is obstinately bent on dying for

his error." To this they all answered him: "O king, your wisdom cannot so much admire the beauty of his body, as not to regard more the minds which he has corrupted." Then the king condemned him to be beheaded, and he was immediately conducted to execution. An hundred other Christians were led out to suffer with him; among whom were five bishops, some priests and deacons, the rest were of the inferior clergy. The chief judge said to them: "If any one of you will adore the sun, the great god, let him step forth; his life shall be granted him." But not one of them accepted life at this rate, all crying out: "Our faith in God teaches us to contemn your torments; your swords cannot cut off our firm hopes of our resurrection. Your pretended deity we will never adore." The officers accordingly began to dispatch them, while St Simeon, standing in the midst of them, continued exhorting them to constancy in the assured hope of an happy resurrection. After the hundred martyrs were executed, St Simeon also received himself the stroke of the axe, together with his two companions, Abdhaicla and Hananias. The latter, as he was putting off his clothes, was seized with a violent but involuntary trembling; which being observed by Phusikius, or Phasic, who had been a few days before created by the king the Karugabarus, or prefect of all the king's workmen, cried out: "Hananias, banish all fear: shut your eyes one moment, and you will behold the light of Christ." He had no sooner said this, than he was seized and carried before the king, who reproached him as ungrateful for the honour lately conferred upon him. Phusikius answered: "I could desire to exchange my life for their death. I renounce this your honour full of cares and trouble, and beg their death, than which nothing can be more happy." Then the king said: "Do you despise your dignity, and prefer death? Are you lunatic!" Phusikius answered: "I am a Christian, and by a most certain hope in God I prefer their death to your honours." The king being enraged, said to his attendants: "This man must not die by any common death:" and commanded that the back of his neck should be cut through into his mouth,

and his tongue plucked out by the roots through the wound. This was executed with extreme cruelty, and Phusikius expired the same hour. He had a daughter who had consecrated her virginity to God, who was also apprehended, and crowned with a no less glorious martyrdom, in 341. St Simeon, and all this troop, are mentioned with most honourable encomiums in the Roman, and all the eastern martyrologies. St Maruthas translated the relicks of St Simeon, and deposited them in the church of his own episcopal city, which from thence took the name of Martyropolis. St Simeon suffered on the 17th of April, in 341, the second year of the great persecution, and is named in the Roman martyrology on the 21st of this month: but is honoured in the Greek Menæa on the 17th, and in the menology of the emperor Basil on the 14th of this month.

APRIL XVIII.

St APPOLONIUS the Apologist, M.

From Eusebius, hist. b. 5. c. 21. St Jerom, Cat. c. 42. Tertul. Apol.

A. D. 186.

Marcus Aurelius had persecuted the Christians from principle, being a bigoted pagan: but his son Commodus, who, in 180, succeeded him in the empire, after some time, though a vicious man, shewed himself favourable to them, out of regard to Marcia, a lady whom he had honoured with the title of empress, and who was an admirer of the faith. During this calm, the number of the faithful was exceedingly increased, and many persons of the first rank inlisted themselves under the banner of the cross; of which number was Apollonius, a Roman senator. He was a person very well versed both in philosophy and the holy scripture. In the midst of the peace which the church enjoyed, he was publicly accused of Christianity by one of his own slaves, named Severus, before Perennis, prefect of the Prætorium. The slave was immediately condemned

by the prefect to have his legs broke, and to be put to death, in consequence of an edict of Marcus Aurelius, who, without repealing the former laws against convicted Christians, ordered by it that their accusers should be put to death. The slave being executed, pursuant to the sentence already mentioned, the same judge sent an order to his master, St Apollonius, to renounce his religion as he valued his life and fortune. The saint courageously rejected such ignominious terms of safety; wherefore Perennis referred him to the judgment of the Roman senate, commanding him to give an account of his faith to that body. The martyr hereupon composed an excellent discourse, but which has not reached our times, in vindication of the Christian religion, and spoke it in a full senate. St Jerom, who had perused it, did not know whether more to admire the eloquence, or the profound learning, both sacred and profane, of its illustrious author: who, persisting in his refusal to comply with the condition, was condemned by a decree of the senate, and beheaded about the year 186, of Commodus the sixth (*a*).

(*a*) It seems a strange inconsistency, that Marcus Aurelius should be the author of such an edict as was before mentioned. But no less glaringly absurd and unjust, was the answer of Trajan to Pliny the Younger, that Christians ought not to be sought after, yet that they were to be condemned, if accused. Which Tertullian justly confutes by a keen raillery, and this dilemma: "If they are criminal, why are they not sought after? If innocent, why are they punished." (Apol. c. 2.) It is certain that Marcus Aurelius, with all his philosophical virtues, and princely qualities, did not love the Christians; as is clear from unquestionable authority, even from his own book. And besides a tincture of superstition and philosophic phrenzy, a mixture of weakness was blended in his character, notwithstanding the boasted cry of his wisdom. And it was certainly to act out of character, and more like a pedant than a prince, for a Roman emperor, in his old age, to trudge with his book, like a school-boy, to the house of Sextus the philosopher, to learn his lesson. After his miraculous victory in Germany, in 174, he published an edict in favour of the Christians: but his boon was not complete. Commodus did not persecute them, yet would not protect them against the senate, which in general was never favourable to Christianity; and some emperors, who were mildly inclined, seem to have oppressed the Christians only to gain the esteem of that respectable body. It is again objected by some to this history of Apollonius, that no slave would have exposed

It is the prerogative of the Christian religion, to inspire men with such resolution, and form them to such heroism, that they rejoice to sacrifice their life to truth. This is not the bare force and exertion of nature, but the undoubted power of the Almighty, whose *strength is thus made perfect in weakness*. Every Christian ought to be an apologist for his religion, by the sanctity of his manners. Such would be the force of universal good example, that no libertine or infidel could withstand it. But, by the scandal and irregularity of our manners, we fight against Christ, and draw a reproach upon his most holy religion. Thus, through us are his name and faith blasphemed among the Gentiles. The primitive Christians converted the world by the sanctity of their example; and by the spirit of every heroic and divine virtue which their actions breathed, spread the good odour of Christ on all sides: but we, by a monstrous inconsistency between our lives and our faith, scandalize the weak among the faithful, strengthen the obstinacy of infidels, and furnish them with arms against that very religion which we profess. "Either change thy faith, or change thy manners," said an ancient father.

ON THE SAME DAY.

St Galdin, archbishop of Milan, C. He was born at Milan, of the most illustrious house of the Vavassors of La Scala, famous in the history of Italy. Innocence

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posed himself to certain death, by accusing his master. But this the informer did not expect would be his fate. He might be ignorant of such an edict, or persuaded he had nothing to fear from it: and the hope of liberty, the encouragement of some powerful pagan, and other such motives, might prompt him to perpetrate this villainy. He doubtless hoped to make his court to some persons; for men in power are often fond of informers. The perjuries and villainies of those miscreants had rendered them odious at Rome. Tacitus the historian calls them, *genus hominum publico exitio repertum, et pœnis nunquam satis coercitum*. Titus, Nerva, and Trajan, had made severe edicts against that tribe. St Cyprian, when asked at his trial the names of the priests at Carthage, answered, that the civil laws justly condemned delators. A slave that accused his master, by the Roman laws, was liable to be put to death. See Cod. l. x. tit. xi. and the notes. In the present case, the senate might condemn St Apollonius by the rescript of Trajan to Pliny, or other former laws: yet punish the slave, not to encourage such base informers.

and virtue were the ornaments of his youth, and prepared him for the ministry of the altar. Being promoted to holy orders, he was by the archbishop made his chancellor and archdeacon, and from that time began to bear the chief weight of the episcopal charge, which was at no time more heavy or difficult. Pope Adrian IV. an Englishman, died in 1159, and Alexander III. a person eminent for his skill in theology, and in the canon law, was chosen to succeed him; but five cardinals presumed to form a schism in favour of Octavian, under the name of Victor. The emperor Frederic I., surnamed, from the colour of his beard and hair, Ænobarbus, and by the Italians Barbarossa, a prince who sullied the reputation which several victories and great natural parts had acquired him, by many acts of tyranny, carried on an unjust quarrel with several popes successively; seizing the revenues of vacant ecclesiastical benefices, usurping the investiture and nomination of bishops, and openly making a simoniacal traffic of all that was sacred. It is not therefore strange, that such a prince should declare himself the patron and protector of a schism which had been raised only by his faction and interest in Rome. The city of Milan offended him in 1159, by claiming an exclusive right of choosing its own magistrates; and still more the year following, by openly acknowledging Alexander III. for true pope. The emperor, highly incensed, sat down before it with a great army, in 1161; and after a siege of ten months, in 1162, compelled it to surrender at discretion. In revenge, he razed the town, filled up the ditches, levelled the walls and houses with the ground, and caused salt to be sown upon the place, as a mark that this city was condemned never more to be rebuilt. The bodies of the three kings, which he found there in the church of St Eustorgius, he ordered to be removed to Cologn on this occasion. The archbishop Hubert, dying in 1166, Galdin, though absent, was pitched upon for his successor; and the pope, who consecrated him with his own hands, created him cardinal and legate of the holy see. The new pastor made it his first care to comfort and encourage his distressed flock; and, wherever he was able to exert his influence, to abo-

lish the schism, in which he effectually succeeded throughout all Lombardy. The Lombard cities had unanimously entered into a common league to rebuild Milan. When the walls and moats were finished, the inhabitants with great joy returned into their city on the 27th of April 1167. The emperor again marched against it, but was defeated by the Milanese; and seeing Lombardy, Venice, the kingdom of Sicily, and all Italy, united in an obstinate league against him, he agreed to hold a conference with the pope at Venice, in which he abjured the schism, and made his peace with the church in 1177 (*a*). The distracted state of the commonwealth did not hinder our saint from attending diligently to his pastoral duties. He preached assiduously, assisted the poor, who had always the first place in his heart, and made it his study to prevent all their wants spiritual and corporal. By humility he always appeared as the last in his flock, and by charity he looked upon the burdens and miseries of every one as his own. He sought out the miserable amidst the most squalid scenes of wretchedness, and afforded them all necessary relief. But the spiritual necessities of the people, both general and particular, challenged his principal attention. He restored

(*a*) That Alexander III. set his foot on the neck of the emperor Frederic in the porch of St Mark's church in Venice, on this occasion, is a notorious forgery, as Baronius, Natalis Alexander (in Sæc. 12. art. 9. in Alex. III.) and all other judicious historians demonstrate from the silence of all cotemporary writers; as of Romuald archbishop of Salerno, who wrote the history of Alexander, and of this very transaction, at which he himself was present, both in the council of Venice, and at the absolution of the emperor: also of Matthew Paris, William of Tyre, and Roger Hoveden. Nor is the story consistent with reason, or with the singular meekness of Alexander, who, when the second antipope, John of Strume, called Calixtus III. had renounced the schism in 1178, always treated him with the greatest humanity and honour, and entertained him at his own table. At Venice, indeed, among the great exploits of the Commonwealth, are exquisitely painted, in the senate-house, this pretended humiliation of Frederic, and their great naval victory over his son Otho, and the triumph of the Lombard cities over his land army. But painters and poets are equally allowed the liberty of fictions or emblematical representations. The pictures, moreover, are modern, and no more amount to a proof of the fact than the bead-roll story of the beadle of Westminster abbey might do.

discipline, extinguished all the factions of the schismatics, and zealously confuted the heretics called Cathari, a kind of Manichees, who had been left in Lombardy, from the dregs of the impious army of the emperor Frederic. Assiduous prayer was the chief means by which the saint drew down the dew of the divine benediction both upon his own soul, and upon his labours. As Moses descended from the mountain on which he had conversed with God, with his face shining, so that others were not able to fix their eyes upon it: so this holy man appeared in his public functions, and announced the divine word, inflamed by prayer, with an ardour and charity which seemed heavenly, and both struck and attracted the most obstinate. On the last day of his life, though too weak to say mass, he mounted the pulpit at the gospel, and preached with great vigour a long and pathetic sermon: but towards the close fell into a swoon, and about the end of the mass expired in the pulpit on the 18th of April 1176. All lamented in him the loss of a father, but found him still an advocate in heaven, as many miracles attested. He is honoured in the ancient missals and brevaries of Milan, and in the Roman martyrology. See his two authentic lives, with the notes of Henschenius, Apr. T. 2. p. 593.

St Laserian, by some called Molaisre, Bishop of Leighlin in Ireland. Laserian was son of Cairel and Blitha, persons of great distinction, who entrusted his education from his infancy to the abbot St Murin. He afterwards travelled to Rome, in the days of pope Gregory the Great, by whom he is said to have been ordained priest. Soon after his return to Ireland he visited Leighlin, a place situated a mile and a half westward of the river Barrow, where St Goban was then abbot, who resigning to him his abbacy, built a little cell for himself and a small number of monks. A great synod being soon after assembled there in the *White-Fields*, St Laserian strenuously maintained the catholic time of celebrating Easter against St Munnu. This council was held in March 630. But St Laserian, not being able to satisfy in it all his opponents, took another journey to

Rome, where pope Honorius ordained him bishop without allotting him any particular see, and made him his legate in Ireland. Nor was his commission fruitless: for after his return, the time of obseving Easter was reformed in the South parts of Ireland. St Laserian died on the 18th of April 638, and was buried in his own church which he had founded. In a synod held at Dublin in 1330, the feasts of St Patrick, St Laserian, St Bridget, St Canic, and St Edan, are enumerated among the double festivals through the province of Dublin. St Laserian was the first bishop of Old Leighlin, now a village. New Leighlin stands on the eastern bank of the river Barrow. See Ware, p. 54. and Colgan's MSS. on 18. April.

APRIL XIX.

St LEO IX. Pope, C.

From the councils and his life wrote with great accuracy by Wibert his archdeacon at Toul, published by F. Sirmond at Paris, in 1615, by Henschenius, 19. Apr. Mabillon, Act. Ben. T. 9. & Muratori, Script. Ital. T. 3. p. 278. ad p. 299: another life by the cardinal of Arragon, who flourished in 1356, apud Muratori, ib. p. 276. Also from an history of his death by an anonymous cotemporary writer, ib. and from the history of the dedication of the church of St Remigius at Rheims by Anselm, a monk of that house, entitled, Itinerarium Leonis IX. in Mabillon, T. 8. See Hist. Liter. Fr. T. 7. p. 458. Mabillon, Annal. l. 59. n. 61. 62. Calmet, Hist. de Lort. T. 4 p. 176.

A. D. 1054.

This great pope received in baptism the name of Bruno. He was born in Alsace, in 1002, with his body marked all over with little red crosses: which was attributed to the intense meditation of his pious mother on the passion of Christ. (a) He was of the illustrious

(a) By what means the imagination, under the violent impression of some strong image or passion, in pregnant mothers should impress visible marks on the organs of the child in the womb, whilst the circulation of fluids is the same through the body of the child and that of the mother; and the former is so tender in its frame, that if blown

house of Dapsbourg or Asbourg in that province, being the son of Hugh, cousin-german to the mother of the pious emperor Conrad the Salic. He had his education under Berthold, the virtuous and learned bishop of Toul; and, after his first studies, was made a canon in that cathedral. (1) His time was principally divided betwixt prayer, pious reading and his studies: and the hours of recreation he employed in visiting the hospitals, and instructing the poor. When he was deacon, he was called to the court of the emperor Conrad, and was much honoured by that prince. The young clergyman displayed an extraordinary talent for business; but never omitted his long exercises of devotion, or his usual fasts and other austere mortifications. In 1026, he was chosen bishop of Toul. The emperor endeavoured to persuade him to defer his consecration till the year following: but the saint hastened to the care of the church of which he was to give an account to God, and was consecrated by his metropolitan the archbishop of Triers; but refused to take an unjust and dangerous oath which he exacted of his suffragans, that they would do nothing but by his advice. Bruno began to discharge his pastoral office by the reformation of the clergy and monks, whom he considered as the most illustrious portion of the flock of Christ, and *the salt* of the earth. By his care the monastic discipline and spirit were revived in the great monasteries of Senones, Jointures, Estival, Bodonminster, Middle-Moutier and St Mansu or Mansuet. He reformed the manner of celebrating the divine office, and performing the church music, in which he took great delight. A soul that truly loves God, makes the divine praises the comfort of her present

(1) Wilbert, in Vita Leonis IX. l. 1. n. 10.

blown upon by wind, it would retain the mark; is a problem which we can no more account for than we can understand the general laws of the union between the soul and body in ourselves. But whatever some late physicians have said to the contrary, innumerable incontestable facts might be gathered to evince the truth of the thing. Probably the spirits or sinews of the mother receive a power of conveying a sensible image, and strongly impressing it on the inward parts of the tender embryo: of the fact Dr Mead is an unexceptionable voucher.

exile. The saint was indefatigable in his labours to advance the service of God and the salvation of souls. Amidst his great actions, it was most admirable to see how little he was in his own eyes. He every day served and washed the feet of several poor persons. His life was an uninterrupted severe course of penance, by the practice of secret austerities, and a constant spirit of compunction. Patience and meekness were the arms by which he triumphed over envy and resentment, when many strove to bring him into disgrace with the emperor and others. Out of devotion to St Peter he visited once a-year the tombs of the apostles at Rome. After the death of pope Damasus II. in 1048, in a diet of prelates and noblemen, with legates and deputies of the church of Rome, held at Worms, and honoured with the presence of the pious emperor Henry III. surnamed *the Black*, Bruno, who had then governed the see of Toul twenty-two years, was pitched upon as the most worthy person to be exalted to the papacy. He being present used all his endeavours to avert the storm from falling on his head; and at length begged three days to deliberate upon the matter. This term he spent in tears and prayers, and in so rigorous a fast, that he neither eat or drank during all that time. The term being expired, he returned to the assembly, and hoping to convince his electors of his unworthiness, made a public general confession before them of the sins of his whole life, with abundance of tears, which drew also tears from all that were present: yet no man changed his opinion. He yielded at last only on condition that the whole clergy and people of Rome should agree to his promotion. After this declaration he returned to Toul, and soon after Easter set out for Rome in the habit of a pilgrim; and alighting from his horse some miles before he arrived at the city, walked to it, and entered it barefoot. He was received with universal acclamations, and his election ratified. He took possession of the see on the 12th of February 1049, under the name of Leo IX. being about forty-seven years old. He held it only five years, but they were filled with good works. He laboured strenuously in extirpating

simony, and the incestuous marriages which many noblemen had presumed to contract. In a journey which he made into Germany, he signalized all his steps with religious actions, held a council at Rheims, and consecrated the new church of St Remigius, belonging to the abbey, in 1049: and returned from Mentz by mount Vosge and Richenow to Rome. In 1050, in a council at Rome (2), he condemned the new heresy of Berengarius, archdeacon of Angers, a man full of self-conceit, and a lover of novelty, who preached against the mystery of transubstantiation in the holy eucharist (*b*).

(2) Herm. Contract. Chron. ad an. 1050. Lanfranc. in Bereng. c. 4.

(*b*) Berengarius, a native of Tours, studied first in the school of St Martin's in that city, afterward at Chartres under the famous Fulbert its bishop. Returning to Tours with great reputation for his skill in grammar and dialectic, about the year 1030, he commenced Scholasticus in that city, by which title we are to understand master of the school, not, as Baillet mistakes, (Judgements des Sçavants) the *Ecolâtre*, or Scholasticus among the canons of the cathedral (which seems not then to have been erected into a dignity in chapters) much less the *Theologal*, certainly of a more modern institution. See Menage (Anti Baill. T. 1. c. 39. p. 134.) Many eminent men were formed in his school; among others Eusebius Bruno, who in 1047 succeeded Hubert of Vendome in the bishopric of Angers, and the learned Hildebert, who became bishop of Mans, and afterward archbishop of Tours. Berengarius was honoured with the priesthood, and about the year 1039 nominated by Hubert of Vendome archdeacon of Angers, though he continued to govern the school of Tours, and often resided there till his retreat, eight years before his death. He enjoyed the esteem of many learned and holy men, till jealousy and ambition blasted many great qualities with which he seemed endowed, and transformed him into another man. Guitmund, from the testimony of those who best knew him, says, that the confusion he felt for having been worsted in a disputation which he had with Lanfranc, and the envy which he bore him, when he saw his school at Bec daily more and more crouded, and his own almost deserted, first made him seek to distinguish himself by advancing novelties (Guitm. de Euch. l. 1. p. 441. T. 4. Bibl. Patr.) Eusebius Bruno, formerly his scholar, intreated him to examine his own heart, whether it was not owing to a desire of distinguishing himself, that he had begun to dispute against the holy Eucharist (ap De Roye, p. 48.) and Lanfranc ascribes his fall to vain-glory (in Bereng. c. 4.) About the year 1047 he first broached errors against marriage, and against the baptism of infants; but soon corrected himself. He immediately after fell into others concerning the Blessed Eucharist, in which

St Leo held another council at Vercelli the same year, composed of prelates from several countries, who

which he made use of the erroneous book of John Scotus Erigena. Hugh, bishop of Langres, who had formerly been his school-fellow at Chartres, in a conference with Berengarius, discovered that he denied the mystery of the real presence, and transubstantiation, and wrote him a beautiful dogmatical letter on that subject before October in 1049 (in Append. Op. Lanfr. p. 68.) Adelman, who had been also his school-fellow in the same place, and was afterward bishop of Brescia, wrote to him an excellent letter before the year 1050, in which he says that, two years before, the churches of Germany and Italy had been exceedingly disturbed and scandalized upon the rumour that so impious an error was advanced by him (ap Martenne, Anecdot. T. 1. p. 196.) Berengarius openly declared his erroneous doctrine in certain letters which he wrote to Lanfranc about that time, in which he espoused the errors of John Scotus Erigena, and condemned the doctrine of Paschasius Radbertus, which was that of the church (in vitâ Lanfr. c. 3. & Lanfr. in Bereng. c. 4. p. 22.) The news of this new heresy no sooner reached Rome, but St Leo IX. condemned it in a council which he held in that city after Easter in 1050. But as Berengarius could not be heard in person, the pope ordered another council to meet at Vercelli, three months after, at which the heresiarch was summoned to appear. He was soon informed of the condemnation of his error at Rome, and immediately repaired into Normandy to the young Duke William the *Bastard*. In a conference before that prince at Brione, he and a cleric who was his scholar, and on whom he much relied in disputation, were reduced to silence by the catholic theologians, and revoked their errors. But Berengarius insolently renewed them at Chartres, whither he withdrew, as we are informed by Durand, abbot of Troarn, (l. de Corpore Domini, p. 437. (See also Mabillon,) Acta Bened. n. 16. & Annal. l. 59. n. 74.) St Leo IX. opened the council at Vercelli in September, at which Berengarius did not appear, but only two ecclesiastics in his name, who were silenced in the disputation: the doctrine which they maintained was condemned, and the book of John Scotus Erigena thrown into the flames. In October the same year 1050, a council at Paris, in presence of king Henry, unanimously condemned Berengarius and his accomplices, and the king deprived him of the revenue of his benefice. In 1054, Victor II. having succeeded the holy pope Leo IX. held immediately a council at Florence, in which he confirmed all the decrees of his predecessor. He caused another to be assembled the same year at Tours by his legates Hildebrand and cardinal Gerard, in which Berengarius made his appearance according to summons. He at first began to vindicate his error, but at length solemnly retracted it, and bound himself by oath to maintain with the catholic church the faith of the real presence in the blessed Eucharist. This retractation he signed with his own hand, and thereupon was received by the legates to the communion

unanimously confirmed the censure passed at Rome on Berengarius and his tenets, and condemned a book of

of the church (Lanfr. p. 234. Anonym de Multiplic. condemn. Bereng. p. 361. Guitm. l. 3. T. 18. Bibl. Patr. p. 462. Mabillon &c.) Yet the perfidious wretch, soon after he was come from the council, made a jest of his oath, and continued secretly to teach his heresy. To shut every door against it, Maurillus, archbishop of Rouen, made an excellent confession of the catholic faith, which he obliged all to subscribe: in which many other prelates imitated him. (See Mabillon, Act. T. 9. p. 226. & Annal, T. 2. p. 460. &c.) Eusebius Bruno, bishop of Angers, in his letter to Berengarius, mentions a second council held at Tours against him. After the death of pope Stephen, who had succeeded Victor, Nicholas II. assembled at Rome in 1059, a council of one hundred and thirteen bishops, at which Berengarius was present, signed the catholic confession of faith on this mystery, presented him by the council, and having kindled himself a fire in the midst of the assembly, threw into it the books which contained his heresy. The pope sent copies of his recantation to all places where his errors had raised a disturbance, and admitted him to communion. Nevertheless, the author being returned into France, relapsed into his error, and spoke injuriously of the see of Rome, and the holy pope Leo IX. Alexander II. wrote him a tender letter, exhorting him to enter into himself, and no longer to scandalize the church. Eusebius Bruno, bishop of Angers, formerly his scholar, and afterward his friend and protector, did the same. In 1076, Gerard, cardinal bishop of Ostia, presided in a council at Poitiers against his errors. Maurillus, archbishop of Rouen, had condemned them in a council at Rouen, in 1063. (Mabill. Analect. p. 224. 227. & 514.) Hildebrand, having succeeded Alexander II. under the name of Gregory VII., called Berengarius to Rome in 1078, and in a council there obliged him to give in a catholic confession of faith. The bishops of Pisa and Padua, thinking afterward that he had not sufficiently expressed the mystery of Transubstantiation, and his former relapses having given reason to suspect his sincerity, the pope detained him a year at Rome till another council should be held. This met in February 1079, and was composed of one hundred and fifty bishops. In it Berengarius declared his firm faith that the bread and wine are substantially changed into the Body and Blood of Christ, and, prostrating himself, confessed that he had till then erred on the mystery of the Eucharist. (See Martenne, Anecdot. T. 1. p. 109.) After so solemn a declaration of his repentance he returned to the vomit when he arrived in France. Then it was that Lanfranc, who had been nine years bishop of Canterbury, in 1079, wrote his excellent confutation of this heresy, in which he mentions the pontificate of Gregory VII. and the last council at Rome in 1079. From which and other circumstances, Dom Clemencez demonstrates that he could not have published this work whilst he was abbot at Caen, as Mabillon and Fleury imagined. About the same time Guitmund, afterward bishop of Aversa near Naples, a scholar of Lanfranc, published also

John Scotus Erigena to be cast into the fire (3). In 1051 the pope made a second visit to his ancient see of

(3) Lanfr in Bereng. c. 4.

also a learned book on the Body of Christ against Berengarius. Alger, a priest and scholastic at Liege, afterward a monk of Cluni, who died in 1130, wrote also an incomparable book on the same subject, by the reading of which, Erasmus says, his faith of the truth of that great mystery, of which he never doubted, was much confirmed; and he strongly recommends to all modern Sacramentarians, the perusal of these three treatises preferably to all the polemic writers of his age. Durand, monk of Fecam, afterward abbot of Troarn, about the year 1060, likewise wrote on the Body of our Lord against Berengarius, which book is published by D'Achery in an appendix to the works of Lanfranc.

These treatises of Lanfranc and Guitmund doubtless contributed to open the eyes of Berengarius, who never pretended to make any reply to either of them, and whose sincere repentance for the eight last years of his life is attested by irrefragable authorities of the same age; as by Clarius the monk, who died ten years after him, and almost in his neighbourhood. (Spicileg. T. 2. p. 747.) Richard of Poitiers, a monk of Cluni, (ap. Martenne, Ampl. Collect. T. 5. p. 1168.) the chronicle of Tours, (ap. Martenne, Anecd. T. 3.) and others. These eight years he spent in prayer, alms-deeds, and manual labour, in the isle of St Cosmas, below the city, then belonging to the abbey of Marmoutier, where he died in 1088. William of Malmesbury writes, that he died trembling, after making the following declaration: "This day will my Lord Jesus Christ appear to me either to glory, by his mercy, through my repentance; or, as I fear, on the account of others, to my punishment." Oudin. the apostate, betrays a blind passion in favour of the heresy which he had embraced, when he pretends to call in question his repentance. (De Script. Eccles. T. 2. p. 635.) Cave carries his prejudices yet farther, by exaggerating, beyond all bounds, the number of his followers. If it amounted to three hundred, this might seem considerable to Malmesbury and others, who complain that he seduced many. Not a single person of note is mentioned among them. Cave says, his adversaries were only the monks. But Hugh bishop of Langres, Theoduin of Liege, Eusebius Bruno of Angers, the two scholastics of Liege, Gosschin and Adelman, many of the bishops who condemned him, and others, who confuted his error, were not of the monastic Order. Never was any heresy more universally condemned over the whole church. The unhappy author is convicted from his writings of notorious falsifications (Martenne, loc. cit. p. 111. &c.) and of perfidy from his three solemn retractations falsified by him, viz. in the Roman council of pope Nicholas II. (Conc. T. 9. p. 1101.) and in those of St Gregory VII. in 1078 and 1079; not to mention that which he made before William the Bastard, duke of Normandy. From the fragments and letters of this heresiarch which have reached us, it ap-

Toul, and favoured the abbey of St Mansu with great presents and exemptions. In 1052 he went again into Germany, to reconcile the emperor Henry III. and Andrew, king of Hungary. In 1053 Michael Cerularius, patriarch of Constantinople, began to renew the schism of the Greek church, which had been formerly commenced by Photius, but again healed. Cerularius and Leo bishop of Acrida wrote a joint letter to John bishop of Trani in Apulia, in which they objected to the Latins, that they celebrated the holy eucharist in unleavened bread, fasted on the Saturdays in Lent, refrained not from eating blood, omitted to sing Alleluia in Lent, and other such like points of discipline (4). Malice must be to the last degree extravagant, which could pretend to ground a schism upon such exceptions. St Leo answered him by an exhortation to peace, alleging for

(4) Cerular. ep. & Sigeb. de Script. c. 349.

pears that his style was dry, harsh, full of obscure laconisms, no ways equal to the reputation which he bore of an able grammarian, or to that of the good writers of the same age, Lanfranc, Adelman, St Anselm, &c. His manner of writing is altogether sophistical, very opposite to the simplicity with which the Christian religion was preached by the apostles. We have extant the excellent writings of many who entered the lists against him; Hugh, bishop of Langres, Theoduin, bishop of Liege, Eusebius Bruno, bishop of Angers (who had been some time his protector), Lanfranc, Adelman, scholastic of Liege, afterward bishop of Brescia, Guitmund, monk of the Cross of St Leufroi, afterward bishop of Aversa, B. Maurillus, archbishop of Rouen, Bruno, afterward bishop of Segni, Durand, abbot of Troarn in Normandy, B. Wholphelm, abbot of Brunvilliers near Cologn, Ruthard, monk of Corwei, afterward abbot of Hersfield, Geoffrey of Vendome, whose first writing was a treatise on the body of our Lord; St Anastasius, monk of St Michael, afterward of Cluni, Jotsald, monk of Cluni, Albert, monk of mount Cassino, Ascelin, monk of Bec, Gozechin, scholastic of Liege, an anonymous author published by Chifflet, &c. See the history of Berengarius, wrote by Francis le Roye, professor in laws at Angers, in 4to. 1656: and by Mabillon in his *Analecta*, T. 2. p. 477. and again in his Acta Bened. T. 9. Fleury, Histor. Eccles. and Ceillier, T. 20. p. 28?. have followed this latter in their accounts of this famous heresiarch. But his history is most accurately given by FF. Clemencez and Ursin Durand, in their continuation of the *Histoire Literaire de la France*, T. 8. p. 197. who have pointed out and demonstrated several gross mistakes and misrepresentations of Oudin and Cave, the former in his Bibl. Scriptor. Eccles. T. 2. the latter in his Hist. Liter.

these practises of discipline the ancient law and tradition from St Peter, especially for the use of unleavened bread in the holy eucharist. He sent cardinal Humbert his legate to Constantinople, to vindicate the Latin church against the exceptions of the Greeks, and preserve them in union with the Latins. He composed a learned and ample apology for this purpose(5); but was not able to overcome the obstinacy of Cerularius, whose artifices drew the greater part of the Oriental churches into his schism. By his factious spirit he also embroiled the state: for which Isaac Comnenus himself, whom he had raised to the throne the year before, was preparing to chastise him, when his death prevented his punishment in 1058.(6)

The Normans in the eleventh century expelled the Saracens and Greeks out of the kingdom of Naples, but became themselves troublesome and enterprising neighbours to the holy see. Pope Leo implored against them the succours of the emperor Henry III. to whom he made over Fuld, Bamberg, and other lands which the popes then possessed in Germany, receiving in exchange Benevento and its territory in Italy. With these succours his Holiness hoped to check the Normans, but his army was defeated by them, and himself taken prisoner in a certain village, and detained near a year, though always treated with great honour and respect. He spent his time in fasting and prayer, wore a hair-cloth next his skin, lay on a mat on the floor, with a stone for his pillow, slept little, and gave large alms. Falling sick, he was honourably sent back to Rome, as he desired. Perceiving his end to draw nigh, he made moving exhortations to his prelates; then caused himself to be carried into the Vatican church, where he prayed long, and discoursed on the resurrection, on the side of his grave. Having received extreme unction, he desired to be carried to the altar of St Peter, and set down before it: where he prayed an hour prostrate: then being lifted up again upon his couch he heard mass, received the Via-

(5) T. 9. Conc. p. 949. and Sigebert de Script. Eccles. c. 349. Baron. Annal. T. 9. Leo Allat. l. de Lib. Eccles. Græc.

(6) Cedrenus, Zonaras, Curopal, &c. See Baronius, &c.

ticum, and soon after calmly expired on the 19th of April 1054, being fifty years old, and having held the pontificate five years and two months. (c) Miracles, which followed his death, proclaimed his glory with God. His name is inserted in the Roman martyrology.

The devil has ever laboured with so much the greater fury to rob the church and each particular Christian soul of the most holy sacrament of the altar, or at least of its fruits, as in this adorable mystery Christ has displayed in our favour all the riches of his mercy and love, and has bestowed on us the most powerful means of grace and spiritual strength. It therefore behoves every Christian to exert his zeal in maintaining the honour of this divine sacrament, and insuring to himself and others such incomparable advantages. Besides the general sacred deposit of faith, here love and gratitude lay us under a particular obligation. St John, the disciple of love, lays open the true characteristics of this adorable mystery of love, by a short introduction to his account of the last supper, soaring above the other Evangelists, and penetrating into the divine sanctuary of our Lord's breast, to discover the infinite charity with which he was inflamed for us, and which prompted him to invent and institute it, saying, that Jesus, knowing the moment was come for his leaving us and returning to his Father, out of that love which he always bore us, and which he continued to bear us to the end, when it exerted itself in such a wonderful manner as to seem to cast forth all its flames, he bequeathed us this truly divine legacy. Love called him to heaven for our sake, that he might prepare us places there, and send us the holy Paraclete to perfect the great work of our sanctification. And the same boundless love engaged him to exhaust, as it were, his infinite wisdom and power to remain always corporally among us, and most intimately unite himself with us, to be our comfort and strength, and that we may most

(c) That Leo IX. had taken the monastic habit before he was chosen bishop, Mabillon proves from these words of this pope in his last moments: "The cell in which I lived when a monk, I have seen changed into a spacious palace. Now I must enter a narrow tomb." Mabill. T. 4. Annal.

perfectly be animated by his spirit, and live by him. Shall we receive such a present with coldness and indifference? Shall we be so basely ungrateful to such a lover, as not to burn with zeal for the honour of this mystery of his love and grace, and unite ourselves to him in it by the most devout and frequent communion; and by our continual desire and most frequent daily adoration of Jesus in this holy sacrament, endeavour to make him all the amends we are able for the insults he receives in it, and to appropriate to ourselves a greater share of its treasures, by a perpetual communion as it were with his holy spirit, and a participation of all his merits, graces, treasures, satisfaction, love, and other virtues.

St ELPHEGE, Archbishop of Canterbury, M.

From his genuine life by Osbern, a monk of Canterbury in 1070, but finished by Eadmer, as Mr Wharton discovered, who has given us a more ample and correct edition of it than either the Bollandists or Mabillon had been able to furnish. See a short history of his martyrdom in a chronicle written in the reign of Henry I. in the Cottonian library. Vitellius, c. v. viii. Leland, Collect. T. 1. p. 22. and the history of the translation of his body from London to Canterbury among the MSS. in the Harleian Library, Cod. 624. fol. 136. in the British Musæum.

A. D. 1012.

St Elphege was born of noble and virtuous parents, who gave him a good education. Fearing the snares of riches, he renounced the world whilst he was yet very young; and though most dutiful to his parents in all other things, he in this courageously overcame the tears of his tender mother. He served God first in the monastery of Derherste in Gloucestershire. His desire of greater perfection taught him always to think that he had not yet begun to live to God. After some years he left Derherste, and built himself a cell in a desert place of the abbey of Bath, where he shut himself up unknown to men, but well known to God, for whose love he made himself a voluntary martyr of pe-

nance. His virtue after some time shone to men the brighter through the veils of his humility, and many noblemen and others addressed themselves to him for instructions in the paths of perfection, and he was at length obliged to take upon him the direction of the great abbey of Bath. Perfection is more difficultly maintained in numerous houses. St Elphege lamented bitterly the irregularities of the tepid among the brethren, especially little junketings, from which he in a short time reclaimed them; and God by the sudden death of one opened the eyes of all the rest. The good abbot would not tolerate the least relaxation in his community, being sensible how small a breach may totally destroy the regularity of a house. He used to say, that it would have been much better for a man to have staid in the world, than to be an imperfect monk; and that to wear the habit of a saint without having the spirit, was a perpetual lie, and an hypocrisy which insults, but can never impose upon Almighty God. St Ethelwold, bishop of Winchester, dying in 984, St Dunstan, being admonished by St Andrew in a vision, obliged our holy abbot to quit his solitude, and accept of episcopal consecration. The virtues of Elphege became more conspicuous in this high station, though he was no more than thirty years of age when he was first placed in it. In winter, how cold soever it was, he always rose at midnight, went out, and prayed a long time barefoot, and without his upper garment. He never eat flesh unless on extraordinary occasions. He was no less remarkable for charity to his neighbour, than severity to himself. He accordingly provided so liberally for the indigencies of the poor, that during his time there were no beggars in the whole diocese of Winchester. The holy prelate had governed the see of Winchester twenty-two years with great edification, when after the death of archbishop Alfric, in 1006, he was translated to that of Canterbury, being fifty-two years of age. He who trembled under his former burden, was much more terrified at the thought of the latter: but was compelled to acquiesce. Having been at Rome to receive his pall, he held at his return a great national council at Oenham, in

1009, in which thirty-two canons were published for the reformation of errors and abuses, and the establishment of discipline, and, among other things, the then ancient law commanding the fast on Friday was confirmed (1).

The Danes at that time made the most dreadful havock in England. They landed where they pleased, and not only plundered the country, but committed excessive barbarities on the natives, with little or no opposition from the weak king Ethelred. Their army being joined by the traiterous earl Edric, they marched out of the West into Kent, and sat down before Canterbury. But before it was invested, the English nobility, perceiving the danger the place was in, desired the archbishop then in the city to provide for his security by flight, which he refused to do, saying, that it was the part only of an hireling to abandon his flock in the time of danger. During the siege, he often sent out to the enemies to desire them to spare his innocent sheep, whom he endeavoured to animate against the worst that could happen. And, having prepared them, by his zealous exhortations, rather to suffer the utmost than renounce their faith, he gave them the blessed eucharist, and recommended them to the divine protection. Whilst he was thus employed in assisting and encouraging his people, Canterbury was taken by storm. The infidels on entering the city made a dreadful slaughter of all that came in their way, without distinction of sex or age. The holy prelate was no sooner apprised of the barbarity of the enemy, but breaking from the monks, who would have detained him in the church, where they thought he might be safe, he pressed through the Danish troops and made his way to the place of slaughter. Then, turning to the enemy, he desired them to forbear the massacre of his people, and rather discharge their fury upon him, crying out to the murderers: "Spare these innocent persons. There is no glory in spilling their blood. Turn your indignation rather against me. I have reproached you for your cruelties: I have fed, clothed and ransomed these your

(1) Spelman, Conc. Brit. T. 1. p. 510.

captives." The archbishop, talking with this freedom, was immediately seized, and used by the Danes with all manner of barbarity. Not content with making him the spectator of the burning of his cathedral, and the decimation of his monks, and of the citizens, having torn his face, beat and kicked him unmercifully, they laid him in irons, and confined him several months in a filthy dungeon. But being afflicted with an epidemical mortal colic in their army, and attributing this scourge to their cruel usage of the saint, they drew him out of prison. He prayed for them, and gave to their sick bread which he had blessed; by eating this, their sick recovered, and the calamity ceased. Their chiefs returned thanks to the servant of God, and deliberated about setting him at liberty; but covetousness prevailing in their council, they exacted for his ransom three thousand marks of gold. He said that the country was all laid waste: moreover, that the patrimony of the poor was not to be squandered away. He therefore was bound again, and on Easter-Sunday was brought before the commanders of their fleet, which then lay at Greenwich, and threatened with torments and death, unless he paid the ransom demanded. He answered, that he had no other gold to offer them than that of true wisdom, which consists in the knowledge and worship of the living God: which, if they refused to listen to, they would one day fare worse than Sodom; adding, that their empire would not long subsist in England. The barbarians, enraged at this answer, knocked him down with the backs of their battle-axes, and then stoned him. The saint, like St Stephen, prayed our Lord to forgive them, and to receive his soul. In the end, raising himself up a little, he said: "O good shepherd! O incomparable shepherd! look with compassion on the children of thy church, which I dying recommend to thee." And here a Dane, that had been lately baptized by the saint, perceiving him agonizing and under torture, grieved to see him suffer in so slow and painful a manner, to put an end to his pain, clove his head with his battle-axe, and gave the finishing stroke to his martyrdom. Thus died St Elphege on the 19th of April 1012, in the

fifty-ninth year of his age. He was solemnly interred in the cathedral of St Paul's in London. In 1023, his body was found entire, and translated with honour to Canterbury: Knut, the Danish king, and Agelnoth the archbishop, went with it from St Paul's to the river: it was carried by monks down a narrow street to the water side, and put on board a vessel; the king held the stern. Queen Emma also attended with great presents, and an incredible multitude of people followed the procession from London. The church of Canterbury on the occasion was most magnificently adorned. This translation was made on the 8th of June, on which it was annually commemorated. His relicks lay near the high altar till the dispersion of relicks under Henry VIII. Hacon, Turkill, and the other Danish commanders, perished miserably soon after, and their numerous fleet, of above two hundred sail, was almost all lost in violent storms. St Elphege is named in the Roman martyrology.

Our English martyrology commemorates, on the first of September, another St ELPHEGE, surnamed the Bald, bishop of Winchester, which see he governed from the death of St Brynstan in 935 to 953. He is celebrated for his sanctity, and a singular spirit of prophecy, of which Malmesbury gives some instances.

ON THE SAME DAY.

St URSMAR, bishop and abbot of Laubes or Lobes. He was born near Avesne in Haynault, and grew up from his cradle a model of all virtues, in which he made a continual progress, by a life of humility, patience and penance, and by an assiduous application to prayer, in which he usually shed abundance of tears. What he most earnestly asked of God, was the gift of an ardent charity, that all his thoughts and actions, and those of all men, might, with the most pure and fervent intention, and in the most perfect manner, be directed in all things to fulfil his holy and adorable will. In his conversation, it was his earnest desire and drift, to induce persons of a secular life to fix their thoughts, as much as the condition of their state would allow, on

heavenly things; and to accompany even their worldly business with such aspirations and thoughts, and to study to withdraw their hearts from all attachment to creatures. St Landelin had then lately founded the abbey of Lobes on the Sambre, in a territory which is now subject to the prince of Liege, though in the diocese of Cambray. Ursmar here put on the monastic habit. When St Landelin retired into a closer solitude, where he soon after built the monastery of Crespin, he left Ursmar abbot of Lobes, in 686. Our saint redoubled his fervour in all the exercises of penance in this dignity. He never tasted any flesh-meat or fish, and for ten years never once touched bread, not even in a dangerous sickness. He finished the building of his abbey and church, and founded Aune, and several other monasteries. He often left his dear cell to preach the faith to idolaters and sinners. He became the apostle of several districts in the dioceses of Cambray, Arras, Tournay, Noyon, Terouanne, Laon, Mentz, Triers, Cologne, and Maestricht. By virtue of a commission from the holy see, he exercised the functions of a bishop; his predecessor, St Landelin, and his two successors, SS. Ermin and Theodulph, were invested with the same character. In his old age, he resigned his abbacy to St Ermin, and died, in retirement, in 713, being almost sixty-nine years old, on the 18th day of April, on which he is honoured as principal patron at Binche, Lobes, and Luxembourg; but is named on the 19th, which was the day of his burial, in the Roman and several other martyrologies. His relicks are venerated at Binche, four leagues from Mons. See his original life by a disciple, with the notes of Henschenius: also Folcuin, abbot of Laubes, in 980, in his accurate history of *The Gests of the abbots of Laubes*, published by D'Achery, Spicileg. T. 6. p. 541. See also Folcuin's appendix on the miracles wrought at the shrine of St Ursmar, under the author's own eyes, ib. and in the Bollandists, 18 Apr. p. 564. and another life of this saint composed in heroic verse by Heriger, abbot of Laubes, in the year 1000

APRIL XX.

St AGNES of Monte Pulciana, Virgin and Abbess.

From her life, written by F. Raymund of Capua, general of the Dominicans, thirty years after her death, with the remarks of F. Papebroke, Apr. T. 2. p. 791. Also her life, compiled from authentic instruments, by F. Laurence Surdini Mariani, in 1606; and in French by F. Roux at Paris, in 1728.

A. D. 1317.

This holy virgin was a native of Monte Pulciano in Tuscany. She had scarce attained to the use of reason, when she conceived an extraordinary relish and ardour for prayer, and in her infancy often spent whole hours in reciting the *Our Father, and Hail Mary*, on her knees, in some private corner of a chamber. At nine years of age she was placed by her parents in a convent of Sackins, of the Order of St Francis, so called from their habit, or at least their scapular, being made of sackcloth. Agnes, in so tender an age, was a model of all virtues to this austere community: and she renounced the world, though of a plentiful fortune, being sensible of its dangers, before she knew what it was to enjoy it. At fifteen years of age she was removed to a new foundation of the Order of St Dominic, at Proceno, in the county of Orvieto, and appointed abbess by pope Nicholas IV. She slept on the ground with a stone under her head in lieu of a pillow; and, for fifteen years, she fasted always on bread and water, till she was obliged by her directors, on account of sickness, to mitigate her austerities. Her townsmen, earnestly desiring to be possessed of her again, demolished a lewd house, and erected upon the spot a nunnery, which they bestowed on her. This prevailed on her to return, and she established in this house nuns of the Order of St Dominic, which rule she herself professed. The gifts of miracles and prophecy rendered her famous among men, though humility, charity, and patience, under her long

sicknesses were the graces which recommended her to God. She died at Monte Pulchiano on the 20th of April 1317, being forty-three years old. Her body was removed to the Dominicans church of Orvieto, in 1435, where it remains. Clement VIII. approved her office for the use of the Order of St Dominic, and inserted her name in the Roman martyrology. She was solemnly canonized by Benedict XIII. in 1726.

ON THE SAME DAY.

St SERF or SERVANUS, first bishop and apostle of the isles of Orkney, and disciple of St Palladius, whose apostolic spirit he inherited. He flourished in the fifth century. See Lesley, l. 4. Hist. Scot. Arnoldus, in Theatro Conversionis Gentium. King, &c.

St JAMES of Sclavonia or Illyricum, C. Though a native of Dalmatia, from which country he received his surname, he spent the chief part of his life on the opposite coast of the Adriatic sea in Italy, where he embraced with great fervour the humble and penitential state of a lay-brother among the Observantin Franciscan friars at Bitecto, a small town nine miles from Bari. By an eminent spirit of compunction, humility, self-denial, and heavenly contemplation, he seemed not to fall short in fervour of the greatest lights of his Order. He was seen by a fellow-friar, whose testimony is produced in the process for his canonization, raised in body from the ground at prayer; and many predictions, authentically proved, shew him to have been often favoured by God with a prophetic spirit. He was sometimes removed to other neighbouring convents of his Order, and he was for some years employed in quality of cook in that of Conversano, eighteen miles from Bari. In this office, from the presence and sight of a temporal fire, he took occasion sometimes to contemplate the everlasting fire of hell, and at other times to soar in spirit above the highest heavens, to the source of infinite love, which burns through all eternity, begging some spark to be kindled in his breast from this divine flame, which darts its rays on all creatures, though

many unhappily shut their hearts to them, and receive not their influence. In such contemplation he often fell into ecstacies in the midst of his work, and stood for some time motionless and entirely absorpt in God. One morning, whilst he was making ready a mess of beans for his community's dinner, he happened to be thus ravished in spirit, and stood for a considerable time with his hand in the beans, having his mind absorpt in God, and tears streaming from his eyes fell into the vessel of beans before him. The duke of Adria or Atria, in whose estate Conversano was comprised, and who often retired from the court of King Ferdinand I. to pass some months in the country, coming to this convent, passed through the kitchen, and saw the holy brother in this wonderful rapture. He stood some time in great surprise, and said, "Blessed are the religious brethren whose meals are seasoned with such tears." After he was gone from the place, James came to himself, and being informed that so great a guest was come, he went to ask the duke what he was pleased to order to be dressed for his dinner? "I will eat nothing," said the duke, but some of the beans which have been seasoned with your tears." Which answer gave the saint extreme confusion. The duke took every occasion of testifying his extraordinary veneration for his sanctity. St James was sent back by his superiors to Bitecto, and there closed an holy life by a most happy death, in 1485, on the 27th of April: but his festival occurs on the 20th, in the martyrology published by pope Benedict XIV. for the use of his Order. His body remains uncorrupted at Bitecto, and an account of many miracles wrought through his intercession, is collected from authentic vouchers by Papebroke in April, T. 3. p. 527.

APRIL XXI.

St ANSELM, Archbishop of Canterbury, C.

From his life written by Eadmer, his disciple, in two books; also the same author's history of Novelties, in six books, from the year 1066 to 1122; and a poem on the miracles of St Anselm, probably by the same writer, published by Martenne, Ampliss. Collectio, T. 6. p. 983. 987. The principal memorials relating to St Anselm are collected in the Benedictin edition of his works; from which a short abstract is here given. See Gallia Christ. Nova, T. 11. p. 223. Ceillier, T. 21. p. 267.

A. D. 1109.

If the Norman conquerors stripped the English nation of its liberty and many temporal advantages, it must be owned that by their valour they raised the reputation of its arms, and deprived their own country of its greatest men both in church and state, with whom they adorned this kingdom: of which this great doctor, and his master Lanfranc, are instances. St Anselm was born of noble parents, at Aoust in Piedmont, about the year 1033. His pious mother took care to give him an early tincture of piety, and the impressions her instructions made upon him were as lasting as his life. At the age of fifteen, desirous of serving God in the monastic state, he petitioned an abbot to admit him into his house: but was refused, out of apprehension of his father's displeasure. Neglecting, during the course of his studies, to cultivate the divine seed in his heart, he lost this inclination, and his mother being dead, he fell into tepidity, and, without being sensible of the fatal tendency of vanity and pleasure, began to walk in the broad way of the world: so dangerous a thing is it to neglect the inspirations of grace. The saint, in his genuine meditations, expresses the deepest sentiments of compunction for these disorders, which his perfect spirit of penance exceedingly exaggerated to him, and which, like another David, he never ceased most bitterly to bewail to the end of his days. The ill usage he met with from his father induced him, after his mother's death,

to leave his own country, where he had made a successful beginning in his studies: and, after a diligent application to them for three years in Burgundy (then a distinct government), and in France, invited by the great fame of Lanfranc, prior of Bec, in Normandy, under the abbot Herluin, he went thither and became his scholar (*a*). On his father's death, Anselm advised with him about the state of life he was to embrace; as, whether he should live upon his estate, to employ its produce in alms, or should renounce it at once, and embrace a monastic and eremitical life. Lanfranc, feeling an overbearing affection for so promising a disciple, durst not advise him in his vocation, fearing the bias of his own inclination; but he sent him to Maurillus, the holy archbishop of Rouen. By him Anselm, after he had laid open to him his interior, was determined to enter the monastic state at Bec; and accordingly became a member of that house at the age of twenty-seven, in 1060, under the abbot Herluin. Three years after, Lanfranc was made abbot of St Stephen's, at Caen, and Anselm prior of Bec (*b*). At this promotion, several of

(*a*) The venerable abbot, Herluin, after having commanded in the armies with great valour and reputation, renounced the world, founded this abbey upon his own manor of Bec, about the year 1040, and was chosen the first abbot. Mabillon has given us his edifying life, but could not find sufficient proof that he was ever honoured in the church as a saint. In the calendar of Bec his festival is marked a double of the first class on the 26th of August: but the mass is sung in honour of the Blessed Trinity. Among the MSS. of this house are two lives of this their founder. To one of them is annexed a MS. modern dissertation, in which the anonymous author pretends to prove that Herluin was honoured among the saints, and that a chapel in that monastery, which is now destroyed, was dedicated to God under his invocation. See the lives of Herluin in the library of MSS. at Bec, n. 128 & 140. Also Chronicon Becense, n. 141.

(*b*) Lanfranc was born at Pavia, in Lombardy, of a noble family, about the year 1005; studied eloquence and the laws at Bologna, and was professor of laws in his native city. This charge he resigned in order to travel into Normandy, where he made his monastic profession at Bec under Herluin, the first abbot, about the year 1042, Henry I. being king of France, and William the Bastard, duke of Normandy. Three years after, he was made prior, and commenced a great school in that monastery; which, by his extraordinary reputation, soon became the most famous at that time in Europe. Berengarius

the monks murmured on account of his youth; but by patience and sweetness he won the affections of them

garius, professor at Tours, and archdeacon of Angers, made great complaints against him, because several had left his school to go to Bec. When that unhappy professor broached his errors concerning the Blessed Eucharist, Lanfranc invited him often to a conference, which Berengarius declined. He assisted at the council of Rheims in 1049, held by St Leo IX. and attended that pope to Rome, and was present at the council there in which Berengarius was excommunicated, and at that of Vercelli. Duke William married his cousin Maud, daughter to Baldwin count of Flanders, without a dispensation; but Nicholas II. afterward granted one at the solicitation of Lanfranc, whom the Duke sent to Rome on that errand. In that city he attended the council, in which Berengarius solemnly abjured his errors. After his relapse, he wrote against him (whether at Bec or at Caen is uncertain) his excellent Book *On the Body of our Lord*. The conditions which the pope required, in compensation for the dispensation for the duke's marriage, was, that he and the dutchess should each found a monastery, the one for monks, and the other for nuns. This they executed in the most magnificent manner, in the abbeys of St Stephen and of Holy Trinity, at Caen, in 1059. The buildings being finished in 1063, Lanfranc was appointed first abbot of the former, whither pope Alexander II., who had been his scholar at Bec, sent some of his relations to study in the great school which he opened in this new abbey. Lanfranc had obstinately refused the archbishopric of Rouen in 1067; but was compelled by the orders of two councils and abbot Herluin, to accept that of Canterbury, in 1070. The pope appointed him legate in England, and the archbishop reformed the clergy, the monasteries and the laity, and restored the studies both of the sacred sciences, eloquence, and grammar. He is allowed by all to have been the ablest dialectician, and the most eloquent Latin writer of his age; nor was he less famous for his skill in the scriptures, fathers, and canon-law. King William, as often as he went into Normandy, charged him with the chief care of the government in England; and by that prince's last disposition, and his express order before his death, Lanfranc crowned his younger son William Rufus, on the 29th of September 1087. He survived two years, his death happening on the 28th of May 1089, in the nineteenth year of his archiepiscopal dignity. He was buried in Christ-Church at Canterbury.

His genuine commentary on St Paul's epistles, Mabillon was possessed of, and promised to publish, but was prevented by death; that given by D'Achery upon this subject is certainly not his. His statutes for the Benedictin Order in England, published by Dom Reyner, the first abbot of Lumbspring; his notes upon Cassian's conferences, with his treatise against Berengarius, and sixty letters, make up the most correct edition of his works given by Luke D'Achery, with useful notes, in one volume, in folio, in 1648, and in the last edition of the *Bibliotheca Patrum*. To these we may add his discourse

in

all, and by little condescensions at first so worked upon an irregular young monk, called Osbern, as to perfect his conversion, and make him one of the most fervent. He had, indeed, so great a knowledge of the hearts and passions of men, that he seemed to read their interior in their actions; by which he discovered the sources of virtues and vices, and knew how to adapt to each, proper advice and instructions; which were rendered most powerful by the mildness and charity with which he applied them. And in regard to the management and tutoring of youth, he looked upon excessive severity as highly pernicious. Eadmer has recorded a conversation he had on this subject with a neighbouring abbot (1), who, by a conformity to our saint's practice and advice in this regard, experienced that success in his labours which he had till then aspired to in vain by harshness and severity.

St Anselm applied himself diligently to the study of every part of theology, by the clear light of scripture and tradition. Whilst he was prior at Bec he wrote his *Monologium*, so called because in this work he speaks alone, explaining the metaphysical proofs of the existence and

(1) N. 30.

in the council of Winchester in 1076. Also his *Sentences*, an excellent ascetic work for the use of monks, discovered by Dom Luke D'Achery twelve years after the publication of his works, and published by him in the 4th Tome of his Spicilege, and inserted T. 18. Biblioth. Patr. p. 83. The treatise, *On the Secret of Confession*, by some attributed to Lanfranc, seems not to be his genuine work. His comments on the psalms, his history of William the Conqueror, or rather panegyric, and some other works, quoted by several writers under his name, seem lost. We have his life written by Milo Crespin, a monk of Bec, his cotemporary, in the Chronicle of Bec, and Eadmer's Hist. Novorum, &c. Other monuments relating to his history, are collected by Luke D'Achery and Mabillon. Capgrave and Trithemius honour him with the title of saint on the 28th of May, on which day his life is given in Britannia Sancta. But it is certain that no marks of such an honour have ever been allowed to his memory, either at Canterbury, Caen or Bec, nor, as it seems, in any other church: and William Thorn's chronicle is a proof that all had not an equal idea of his extraordinary sanctity. His memory is justly vindicated against some moderns by Wharton, in his *Anglia Sacra*. On Lanfranc, see Ceiller, T. 21. p. 1. Hist. Liter. de la France. T. 10. p. 260.

nature of God. Also his *Proslogium*, or contemplation of God's attributes, in which he addresses his discourse to God, or himself. The Meditations, commonly called the Manual of St Austin, are chiefly extracted out of this book. It was censured by a neighbouring monk, which occasioned the saint's Apology. These and other the like works, shew the author to have excelled in metaphysics, all the doctors of the church, since St Austin. He likewise wrote, whilst prior, *On truth*, *On free-will*, and *On the fall of the devil*, or, *On the origin of evil*; also his *Grammarian*, which is in reality a treatise on Dialectic, or the art of reasoning.

Anselm's reputation drew to Bec great numbers from all the neighbouring kingdoms. Herluin dying in 1078, he was chosen abbot of Bec, being forty-five years old, of which he had been prior fifteen. The abbey of Bec being possessed at that time of some lands in England, this obliged the abbot to make his appearance there in person at certain times. This occasioned our saint's first journeys thither, which his tender regard for his old friend Lanfranc, at that time archbishop of Canterbury, made the more agreeable. He was received with great honour and esteem by all ranks of people, both in church and state; and there was no one who did not think it a real misfortune, if he had not been able to serve him in something or other. King William himself, whose title of Conqueror rendered him haughty and inaccessible to his subjects, was so affable to the good abbot of Bec, that he seemed to be another man in his presence. The saint on his side was all to all by courtesy and charity, that he might find occasions of giving every one some suitable instructions to promote their salvation; which were so much the more effectual, as he communicated them, not as some do, with the dictatorial air of a master, but in a simple familiar manner, or by indirect, though sensible examples. In the year 1092, Hugh, the great earl of Chester, by three pressing messages, entreated Anselm to come again into England to assist him then dangerously sick, and to give his advice about the foundation of a monastery, which that nobleman had undertaken at St Wereburge's church

at Chester. A report that he would be made archbishop of Canterbury, in the room of Lanfranc, deceased, made him stand off for some time; but he could not forsake his old friend in his distress, and at last came over. He found him recovered, but the affairs of his own abbey, and of that which the earl was erecting, detained him five months in England. The metropolitan see of Canterbury had been vacant ever since the death of Lanfranc, in 1089. The sacrilegious and tyrannical king, William Rufus, who succeeded his father in 1087, by an injustice unknown till his time, usurped the revenues of vacant benefices, and deferred his permission, or *Congè d'elire*, in order to the filling the episcopal sees, that he might the longer enjoy their income. Having thus seized into his hands the revenues of the archbishopric, he reduced the monks of Canterbury to a scanty allowance: oppressing them moreover by his officers with continual insults, threats and vexations. He had been much solicited, by the most virtuous among the nobility, to supply the see of Canterbury in particular with a person proper for that station; but continued deaf to all their remonstrances, and answered them at Christmas 1093, that neither Anselm nor any other should have that bishopric whilst he lived; and this he swore to by the holy face of Lucca, (meaning a great crucifix, in the cathedral of that city, held in singular veneration,) his usual oath. He was seized soon after with a violent fit of sickness, which in a few days brought him to extremity. He was then at Gloucester, and seeing himself in this condition, signed a proclamation, which was published, to release all those that had been taken prisoners in the field, to discharge all debts owing to the crown, and to grant a general pardon: promising, likewise, to govern according to law, and to punish the instruments of injustice with exemplary severity. He moreover nominated Anselm to the see of Canterbury, at which all were extremely satisfied, but the good abbot himself, who made all the decent opposition imaginable; alleging his age, his want of health and vigour enough for so weighty a charge, his unfitness for the management of public and secular affairs,

which he had always declined to the best of his power. The king was extremely concerned at his opposition, and asked him, why he endeavoured to ruin him in the other world, being convinced that he should lose his soul, in case he died before the archbishopric was filled. The king was seconded by the bishops and others present, who not only told him they were scandalized at his refusal, but added, that if he persisted in it, all the grievances of the church and nation would be placed to his account. Thereupon, they forced a pastoral staff into his hands, in the king's presence, carried him into the church, and sung *Te Deum* on the occasion. This was on the 6th of March 1093. He still declined the charge, till the king had promised him the restitution of all the lands that were in the possession of that see in Lanfranc's time. Anselm also insisted that he should acknowledge Urban II. for lawful pope. Things being thus adjusted, Anselm was consecrated, with great solemnity, on the 4th of December, in 1093.

Anselm had not been long in possession of the see of Canterbury, when the king, intending to wrest the duchy of Normandy out of the hands of his brother Robert, made large demands on his subjects for supplies. On this occasion, not content with the five hundred pounds (a very large sum in those days) offered him by the archbishop, the king insisted, at the instigation of some of his courtiers, on a thousand, for his nomination to the archbishopric, which Anselm constantly refused to pay; pressing him also to fill vacant abbeys, and to consent that the bishops should hold councils as formerly, and be allowed by canons to repress crimes and abuses, which were multiplied, and passed into custom for want of such a remedy, especially incestuous marriages, and other abominable debaucheries. The king was extremely provoked, and declared no one should extort from him his abbeys any more than his crown (*c*). And from that day he sought to deprive Anselm of his see. William, bishop of Durham, and

(*c*) He did not think himself a complete monarch, as Eadmer says, unless he melted the mitre into the crown, and engrossed the possession of all jurisdiction, both spiritual and temporal, p. 28.

the other prelates, acquiesced readily in the king's orders, by which he forbad them to obey him as their primate, or treat him as archbishop; alleging for reason, that he obeyed pope Urban, during the schism, whom the English nation had not acknowledged. The king, having brought over most of the bishops to his measures, applied to the temporal nobility, and bid them disclaim the archbishop: but they resolutely answered, that since he was their archbishop, and had a right to superintend the affairs of religion, it was not in their power to disengage themselves from his authority, especially as there was no crime or misdemeanour proved against him. King William then, by his ambassador, acknowledged Urban for true pope, and promised him a yearly pension from England, if he would depose Anselm; but the legate, whom his holiness sent, told the king, that it was what could not be done. St Anselm wrote to the pope to thank him for the pall he had sent him by that legate, complaining of the affliction in which he lived, under a burden too heavy for him to bear, and regretting the tranquillity of his solitude which he had lost. (2) Finding the king always seeking occasions to oppress his church, unless he fed him with its treasures, which he regarded as the patrimony of the poor (though he readily furnished his contingent in money and troops to his expeditions, and to all public burdens) the holy prelate earnestly desired to leave England, that he might apply in person to the pope, for his counsel and assistance. The king refused him twice: and on his applying to him a third time, he assured the saint, that if he left that kingdom, he would seize upon the whole revenue of the see of Canterbury, and that he should never more be acknowledged metropolitan. But the saint, being persuaded he could not in conscience abide any longer in the realm, to be a witness of the oppression of the church, and not have it in his power to remedy it, set out from Canterbury, in October 1097, in the habit of a pilgrim: took shipping at Dover, and landed at Witsan, having with him two monks, Eadmer, who wrote his life, and Baldwin. He made some stay at

(2 B. 3. ep. 37.

Cluni with Hugh the abbot, and at Lyons with the good archbishop Hugh. It not being safe travelling any further towards Rome at that time, on account of the antipope's party lying in the way, and Anselm falling sick soon after, this made it necessary for him to stay longer at Lyons than he had designed. However, he left that city the March following in 1098, on the pope's invitation, and was honourably received by him. His Holiness, having heard his cause, assured him of his protection, and wrote to the king of England for his re-establishment in his rights and possessions. Anselm also wrote to the king at the same time, and after ten days stay in the pope's palace, retired to the monastery of St Saviour in Calabria, the air of Rome not agreeing with his health. Here he finished his work, entitled: *Why God was made man?* in two books, shewing, against infidels, the wisdom, justice, and expediency of the mystery of the incarnation for man's redemption. He had begun this work in England, where he also wrote his book *On the faith of the Trinity and Incarnation*, dedicated to pope Urban II., in which he refuted Roscelin, the master of Peter Abailard, who maintained an erroneous opinion in regard to the Trinity. Anselm, charmed with the sweets of his retirement, and despairing of doing any good at Canterbury, hearing by new instances that the king was still governed by his passions, in open defiance to justice and religion, earnestly intreated the pope, whom he met at Aversa, to discharge him of his bishopric; believing he might be more serviceable to the world in a private station. The pope would by no means consent, but charged him, upon his obedience, not to quit his station: adding, that it was not the part of a man of piety and courage to be frightened from his post purely by the dint of browbeating and threats, that being all the harm he had hitherto received. Anselm replied, that he was not afraid of suffering, or even losing his life in the cause of God; but that he saw there was nothing to be done in a country where justice was so overruled as it then was in England. However Anselm submitted, and in the mean time returned to his retirement, which was a cell called Slavia, situated on a

mountain, depending on the monastery of St Saviour. That he might live in the merit of obedience, he prevailed with the pope to appoint the monk Eadmer his inseparable companion, to be his superior; nor did he do the least thing without his leave.

The pope, having called a council, which was to meet at Bari in October 1098, in order to effect a reconciliation of the Greeks with the catholic church, ordered the saint to be present at it. It consisted of one hundred and twenty-three bishops. The Greeks having proposed the question about the procession of the Holy Ghost; whether this was from the Father only, or from the Father and the Son; the disputation being protracted, the pope called aloud for Anselm, saying: "Anselm, our father and our master, where are you?" And causing him to sit next to him, told him that the present occasion required his learning and elocution to defend the church against her enemies, and that he thought God had brought him thither for that purpose. Anselm spoke to the point with so much learning, judgment, and penetration, that he silenced the Greeks, and gave such a general satisfaction, that all present joined in pronouncing Anathema against those that should afterward deny the procession of the Holy Ghost from both the Father and the Son. This affair being at an end, the proceedings of the king of England fell next under debate. And on this occasion his simony, his oppressions of the church, his persecution of Anselm, and his incorrigibleness, after frequent admonitions, were so strongly represented, that the pope, at the instance of the council, was just going to pronounce him excommunicated. Anselm had hitherto sat silent; but at this he rose up, and casting himself on his knees before the pope, entreated him to stop the censure. And now the council, who had admired our saint for his parts and learning, were further charmed with him on account of his humane and Christian dispositions in behalf of one that had used him so roughly. The saint's petition in behalf of his sovereign was granted, and on the council breaking up, the pope and Anselm returned to Rome. The pope, however, sent to the king a threat of excommunication

to be issued in a council to be shortly after held at Rome, unless he made satisfaction: but the king by his ambassador obtained a longer delay. Anselm staid some time at Rome with the pope, who always placed him next in rank to himself. All persons, even the schismatics, loved and honoured him; and he assisted with distinction at the council of Rome held after Easter in 1099. Immediately after the Roman council he returned to Lyons, where he was entertained by the archbishop Hugh, with all the cordiality and regard imaginable; but saw no hopes of recovering his see so long as king William lived. Here he wrote his book, *On the conception of the Virgin, and on original sin*, resolving many questions relating to that sin. The archbishop of Lyons gave him in all functions the precedence, and all thought themselves happy who could receive any sacrament from his hands. Upon the death of Urban II. he wrote an account of his case to his successor Paschal II. King William Rufus being snatched away by sudden death without the sacraments, on the 2d of August 1100, St Anselm, who was then in the abbey of Chaize-Dieu in Auvergne, lamented bitterly his unhappy end, and made haste to England, whither he was invited by king Henry I. He landed at Dover on the 23d of September, and was received with great joy and extraordinary respect. And having in a few days recovered the fatigue of his journey, went to wait on the king, who received him very graciously. But this harmony was of no long continuance. The new king required of Anselm to be reinvested by him, and do the customary homage of his predecessors for his see; but the saint absolutely refused to comply, and made a report of the proceedings of the late synod at Rome, in which the laity that gave investitures for abbeys or cathedrals were excommunicated; and those that received such investitures, were put under the same censure. But this not satisfying the king, it was agreed between them to consult the pope upon the subject. The court in the mean time was very much alarmed at the preparations making by the king's elder brother, Robert Duke of Normandy; who, being returned from the holy war in Palestine,

claimed the crown of England and threatened to invade the land. The nobles, though they had sworn allegiance to Henry, were ready enough to join him; and on his landing with a formidable army at Portsmouth, several declared for the duke. The king, being in great danger of losing his crown, was very liberal in promises to Anselm on this occasion; assuring him that he would henceforward leave the business of religion wholly to him, and be always governed by the advice and orders of the apostolic see. Anselm omitted nothing on his side to prevent a revolt from the king. Not content with sending his quota of armed men, he strongly represented to the dissaffected nobles the heinousness of their crime of perjury, and that they ought rather lose their lives, than break through their oaths, and fail in their sworn allegiance to their prince. He also published an excommunication against Robert as an invader, who thereupon came to an accommodation with Henry, and left England. And thus, as Eadmer relates, the archbishop strengthening the king's party, kept the crown upon his head. Amidst his troubles and public distractions, he retired often in the day to his devotions, and watched long in them in the night. At his meals, and at all times, he conversed interiorly in heaven. One day, as he was riding to his manor of Herse, a hare pursued by the dogs, ran under his horse for refuge: at which the saint stopped, and the hounds stood at bay. The hunters laughed, but the saint said, weeping, "This hare puts me in mind of a poor sinner just upon the point of departing this life, surrounded with devils, waiting to carry away their prey." The hare going off, he forbad her to be pursued, and was obeyed, not a hound stirring after her. In like manner every object served to raise his mind to God, with whom he always conversed in his heart, and in the midst of noise and tumult, he enjoyed the tranquillity of holy contemplation; so strongly was his soul sequestered from, and raised above the world.

King Henry, though so much indebted to Anselm, still persisted in his claim of the right of giving the investitures of benefices. Anselm, in 1102, held a na-

tional council in St Peter's church at Westminster, in which among other things it was forbid to sell men like cattle, which had till then been practised in England; and many canons relating to discipline were drawn up. He persisted to refuse to ordain bishops, named by the king, without a canonical election. The contest became every day more serious. At last the king and nobles persuaded Anselm to go in person and consult the pope about the matter: the king also sent a deputy to his Holiness. The saint embarked on the 27th of April in 1103. Pope Paschal II. condemned the king's pretensions to the investitures, and excommunicated those who should receive church dignities from him. St Anselm being advanced on his return to England as far as Lyons, received there an intimation of an order from king Henry, forbidding him to proceed on his journey home, unless he would conform to his will. He therefore remained at Lyons, where he was much honoured by his old friend the archbishop Hugh. From thence he retired to his abbey of Bec, where he received from the pope a commission to judge the cause of the archbishop of Rouen, accused of several crimes. He was also allowed to receive into communion such as had accepted investitures from the crown, which, though still dissallowed of, the bishops and abbots were so far dispensed with as to do homage for their temporalities. The king was so pleased with this condescension of the pope, that he sent immediately to Bec to invite St Anselm home in the most obliging manner, but a grievous sickness detained him. The king coming over into Normandy in 1106, articles of agreement were drawn up between him and the archbishop at Bec, pursuant to the letter St Anselm had received from Rome a few months before. And the pope very readily confirmed the agreement. In this expedition Henry defeated his brother Robert, and sent him prisoner into England, where he died. St Anselm hereupon returned to England, in 1106, and was received by the queen Maud, who came to meet him, and by the whole kingdom of England as it were in triumph. (*d*)

(*d*) His exterior occupations did not hinder him from continuing

The last years of his life, his health was entirely broken. Having for six months laboured under an hectic

to employ his pen in defence of the church. Towards the end of his life he wrote a book *On the will*, shewing its different acceptations: also his learned treatise *On the concord of divine foreknowledge, predestination and grace with free-will*, and a tract *On Azymes, against the Greeks*: another, *On the difference of the sacraments*, viz. *in the Latin and Greek ceremonies*, and a work *On the prohibited marriages of relations*. His epistles are divided into four books: The first contains those which he wrote before he was abbot: the second those whilst he was abbot: the third and fourth those he wrote whilst archbishop. The *Elucidarium* on theology is unworthy his name, though it has sometimes past under it by mistake: as have the discourse *On the conception of the Blessed Virgin*: and the *commentaries on St Paul's epistles*, by Hervæus a Benedictin monk, prior of Bourg-Dieu in Berry, in 1140. (See D'Achery, Spicileg. T. 3. p. 461.) The poem *On the Contempt of the World*, is the work of Roger of Caën, monk at Bec whilst St Anselm was prior: as Mabillon shews. (Annal. l. 65. n. 41. d. 134. & Ceillier, T. 21. p. 305. The treatise *On the Excellence of the B. Virgin*, was wrote by Eadmer, the disciple of our saint, who died prior at Canterbury in 1137. St Anselm in his dogmatical writings sticks close to the fathers, especially to St Austin. He gathers the doctrine of the points he treats of into a regular system, in a clear method, and a chain of close reasoning: the method which St John Damascen had followed among the Greeks, in his books *On the orthodox faith*, and which among the Latins Peter Lombard bishop of Paris (from his abridgment of divinity, which was called his four books of *sentences*, surnamed *the master of the sentences*) and all the schoolmen have followed ever since. Whence St Anselm is regarded as the first of the scholastic theologians, as St Bernard closes the list of the fathers of the church. Dom Gerberon published an abridgment of St Anselm's doctrine, entitled, *S. Anselmus per se docens*, in 12mo. An. 1692. Dom Joseph Saens (cardinal d'Agairre) gave commentaries on St Anselm's dogmatical works, under the title of *Theologia S. Anselmi*, printed in three volumes in folio, at Salamanca, in 1679, and with corrections and additions at Rome in 1688. He intended a fourth volume on the saint's prayers and meditations; which he never executed. This work was dedicated to pope Innocent XI. At the request of several Benedictin monasteries in Italy, that pope in a brief, addressed to the Anselmist Benedictin monks at Rome, orders that no professor in their schools ever depart from the theological principles laid down by St Anselm, which these theologians join with those of St Austin and St Thomas Aquinas, to which they are always conformable.

Only public occasions engaged St Anselm in this literary career for the defence of the church. It was rather his delight to be employed in the interior exercises of devotion, being himself one of the most eminent

decay with an entire loss of appetite, under which disorder he would be carried every day to assist at holy mass, he happily expired, laid on sack-cloth and ashes, at Canterbury, on the 21st of April 1109, in the sixteenth year of his episcopal dignity, and of his age the seventy-sixth. He was buried in his cathedral. By a decree of Clement XI. in 1720 (3), he is honoured among the doctors of the church. We have authentic accounts of many miracles wrought by this saint in the histories of Eadmer and others.

St Anselm had a most lively faith of all the mysteries and great truths of our holy religion; and by the purity of his heart and an interior divine light he discovered great secrets in the holy scriptures, and had a wonderful talent in explaining difficulties which occur in them. His hope for heavenly things gave him a wonderful contempt and disgust of the vanities of the world, and he could truly say with the apostle, he *was crucified to the world*, and all its desires. By an habitual mortification of his appetite in eating and drinking, he seemed to have lost all relish in the nourishment which he took. His fortitude was such that no human respects or other considerations could ever turn him out of the way of justice

(3) Bullar. Rom. T. 1. p. 441. & Clemens XI. Op. T. 2. p. 1215. eminent masters in the contemplative way; of which spirit his ascetic works will be an eternal monument. They consist of *exhortations*, *prayers*, *hymns*, and *meditations*, to be best read in the new edition of his works by the Benedictins. They are written with a moving unction, and express a most tender devotion, especially to the cross and passion of Christ, to the holy sacrament of the altar, and to the Blessed Virgin; and an ardent love of God, and of our divine Redeemer. Eadmer his disciple and constant companion, who has given us his life in two books, and a separate book of *new transactions* (chiefly containing the saint's public actions and troubles) has also left us the book of his *similitudes*, collected from his maxims and sentences. He informs us that the saint used to say, that if he saw hell open and fire before him, he would leap into the former to avoid the latter. Such indeed are to be the dispositions of every good Christian: but only an extraordinary impulse of fervour like this saint's, can make such metaphysical suppositions seasonable. The same author relates a vision seen by the saint, representing the world like a fœtid torrent, the persons drowned in which, seemed carried down by its impetuous stream. The last edition of St Anselm's works was given by Gerberon, the Maurist monk, in 1675, reprinted in 1721.

and truth; and his charity for his neighbour seemed confined by no bounds: his words, his writings, his whole life, breathed forth this heavenly fire. He seemed to live, says his faithful disciple and historian, not for himself, but for others; or rather so much the more for himself, by how much the more profitable his life was to his neighbours, and faithful to his God. The divine love and law were the continual subjects of his meditations day and night. He had a singular devotion to the passion of our Lord, and to his Virgin mother. Her image at Bec, before which, at her altar, he daily made long prayers while he lived in that monastery, is religiously kept in the new sumptuous church. His horror of the least sin is not to be expressed. In his Proslogium, meditations, and other ascetic works, the most heroic and inflamed sentiments of all these virtues, especially of compunction, fear of the divine judgments, and charity, are expressed in that language of the heart which is peculiar to the saints.

ON THE SAME DAY.

St ANASTASIUS the Sinaite, Anchoret. He testifies of himself, that in his tender years he listened to the gospel with no less respect than if he had heard Christ himself speak; and received the blessed Eucharist with the same love and tenderness as if he embraced him visibly present. After visiting the holy places at Jerusalem, he went to mount Sinai, and was so much edified by the sight of the angelical lives of the hermits who inhabited it, that he built himself a cell among them. Here, perfectly dead to all earthly things, and to himself, he deserved, by prayer and obedience, to receive from God the double talent of wisdom and spiritual science, the treasures of which are only communicated to the humble. He often left his desert to defend the church. At Alexandria he publicly convicted certain chiefs of the Acephali heretics, that, in condemning St Flavian, they had condemned all the fathers of the church, insomuch that the people could scarce be contained from stoning them. He confuted them by an excellent work entitled *Odegus*, or the Guide, in which, besides refuting

the Eutychian errors, he lays down rules again all heresies. He has also left several ascetic works, full of piety and devotion. In his discourse on the Synaxis or mass, he urges the duties of the confession of sins to a priest, respect at mass, and pardon of injuries, in so pathetic a manner, that Canisius and Combefis recommend this piece to the diligent perusal of all preachers. This saint was living in 678, as Ceillier demonstrates from certain passages in his *Odegus* (1). See Henschenius, T. 2. Apr. p. 850. Ceillier, T. 17.

St ANASTASIUS I. Patriarch of Antioch, whom Nicephorus and many moderns confound with the Sinaite, (which last certainly lived sixty years after the death of the patriarch) was a man of singular learning and piety. When any persons in his company spoke of temporal affairs, he seemed to have neither ears to hear, nor tongue to give any answer, observing a perpetual silence, as Evagrius reports of him, except when charity or necessity compelled him to speak. He had an extraordinary talent in comforting the afflicted. He vigorously opposed the heresy which the emperor Justinian maintained in his dotage, that the body of Christ, during his mortal life, was not liable to corruption and pain; and wrote upon that subject with propriety, elegance, and choice of sentiments. The emperor resolved to banish him, but was prevented by death. However, his successor, Justin the Younger, a man corrupted in his morals, expelled him from his see; which he recovered again twenty-three years after, in 593. He held it five years longer, and dying in 598, left us several letters and very pious sermons. See Henschenius, T. 2. Apr. p. 853. Evagr. Hist. l. 4. c. 38. 39. &c.

There is another St ANASTASIUS, surnamed the Younger, patriarch of Antioch, who succeeded the above-mentioned. In 610, he was slain by the Jews in a sedition, on the 21st of December, and in the Roman martyrology is honoured on that day as a martyr.

(1) T. 17. p. 431.

St BEUNO or BEUNOR, Abbot of Clynnog, in Carnarvonshire, C. He was a native of Powis-land, (*a*)

(*a*) Powis-land was a great principality in Wales, and anciently comprised all the country that lay between the Severn, as high as the bridge at Gloucester, the Dee and the Wye. The capital is Pengwern, now Shrewsbury. King Offa, to restrain the daily incursions and depredations of the Welch, drove them out of all the plain country into the mountains, and annexed the country about the Severn and the Wye to his kingdom of Mercia, and, for a curb, made a deep ditch, extending from one sea to the other, called Clawdh Offa, i. e. Offa's dyke. On this account, the royal seat of the princes of Powis was translated from Pengwern to Mathraval, in Montgomeryshire. In the time of St Beuno, Brochwel, called by some, in Latin, Brochmælus, was king of Powis and Chester. He resided at Pen-gwern in the house where, since, the college and Church of St Chad were built; was religious, and a great friend to the monks of Bangor. When Ethelred, the pagan Saxon king of Northumberland, had massacred a great number of them, Brochwel assembled an army, and, being joined by Cadfan, king of Britain, Morgan, king of Demetia (now Caermarthenshire, Pembrokeshire, and Cardiganshire), and Blederic, king of Cornwall, gave a memorable overthrow to Ethelred, upon the river Dee, in the year 617. Brochwel was soon after succeeded in Powis by his son Cadelh-Egbert, king of England, who, having discomfitted the Danes and Welch together at Hengist-down, about the year 820, made all Wales tributary, and annexed Chester, called, till then, Caer Dheon ar Dhyfrdwy, for ever to England, which till then had remained in the hands of the Welch. Under king Ethelwulph, Berthred, his tributary king of Mercia, defeated and slew at Kettel, Merfyn Frych, king of the Welch. But his son Roderic, surnamed Mawr, or the Great, united all Wales in his dominion in 843. But in 877 left it divided among his three elder sons, having built for each a royal palace. That of Gwineth, or North-Wales, at Aberfraw, he gave his eldest son Anarawd: that of South-Wales at Dinefawr, or Cardigan, he left to Cadelh: and to his third son Merfyn he gave Powis with the palace of Mathrafel; but this was soon usurped by Cadelh, and added to South-Wales. King Athelstan drove the Britons from Exeter, and confined them in Cornwall, beyond the river Cambria, now Tamar, and in Wales, beyond the Wye. All Wales was again united under Howel Dha, i. e. Howel the Good, in 940, who, having been long prince of South-Wales and Powis, was, for his great probity, elected king of North-Wales. He drew up the code of the Welch laws, which he prevailed upon the pope to confirm, and Lambert, archbishop of St David's, to declare all transgressors excommunicated. He died in peace in 948, and his kingdom was parcelled among his four sons, and the sons of the last king of North-Wales: but by his laws all the other princes in Wales paid homage to the prince of North-Wales. Lewelyn ap Gryffdh, the brave last prince of North-Wales, after many

and son of Beugi, or, as the Welch write it, Hywgi, grandson to the prince of Powis-land, or at least part of it, called Glewisig. For the sake of his education he was sent into Arvon, the territory opposite to Anglesey, from which island it is separated by the river, or rather arm of the sea, called Menai. This country was also called Snowdon forest, from its hills, the highest in Britain, which derive their name from the snow which covers them, being called in Welch, Craig Eriry, words of the same import with their English name Snowdon. These mountains afford such an impregnable retreat, and so much good pasture, that the usual style of the sovereigns was, Princes of North-Wales, and Lords of Snowdon. Sejont, called by the Romans Segontium, was the capital city, situated on the river Sejont. Its ruins are still visible near the town and castle of Caernarvon (or city of Arvon) built by Edward I. on the mouth of the river, at the great ferry over to Anglesey. That island had been under the Pagan Britons the chief seat of the Druids, and was afterward illustrious for many holy monks and hermits. On the coast opposite to this island

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great exploits, being betrayed and slain near the river Wye, Edward I., in the twelfth year of his reign, united Wales to England, built two castles in North-Wales at Conwey and Caernarvon, and caused his queen Eleonore to lie-in soon after in the latter place, that in his new-born son Edward II. he might give the Welch a prince, acording to his terms, who was born in Wales, could speak no English, and was of an unblemished character. King Henry VII. abolished the oppressive laws which his predecessors had made against the Welch, and Henry VIII. ordered their code and customs to be laid aside, and the English laws to take place in Wales.

Public annals of Wales were kept, in which all things memorable were recorded, in the two great monasteries of Conway in North-Wales, and Ystratflur in South-Wales, where the princes and other great men of that country were buried. These were compared together every three years, when the *Beirdh* or *Bards*, i. e. learned writers, belonging to those two houses, made their visitations, called *Clera*. These annals were continued to the year 1270, a little before the death of the last prince Lhewelyn, slain at Buelht, near the Wye, in 1283. Gutryn Owen took a copy of these annals, in the reign of Edward IV. Humphry Lloyd, the great British Antiquarian, in the reign of Henry VIII. translated them into English. And from them David Powel compiled his history of Wales, under queen Elizabeth, augmented by Mr W. Wynne, in 1697.

in the county of Caernarvon stood three great monasteries: that of Clynnog Fawr, near Sejont or Caernarvon - that of Conway, on the extremity of this county towards Denbighshire, on the river Conway, which separates the two counties; from which it is called Aberconway, that is, Mouth of the Conway. It was the burying-place of the princes of North-Wales. Edward I. built there a strong castle and town facing Beaumaris, the capital of Anglesey, though the passage here is much broader than from Caernarvon. Bangor, or Banchor, i. e. *White Choir*, or *Place of the Choir*, was on the same coast, in the mid-way between Caernarvon and Aberconway. This monastry and bishopric were founded by St Daniel, about the year 525. The very town was formerly called Bangor Fawr, or the Great Bangor: but the monastry and city were destroyed by the Danes; and though the bishopric still subsists, the town is scarce better than a village. St Beuno seems to have had his education in the monastry of Bangor: he afterward became the father and founder of several great nurseries of saints. Two monasteries he built in the isle of Anglesey, Aberfraw and Trefdraeth, of both which churches he is to this day titular saint. On the continent he founded Clynnog or Clynnoc fechan, i. e. Little Clynnog; and Clynnog Fawr or Vawr, i. e. Great Clynnog. This last was situated near the river Sejont and the present Caernarvon. Cadvan was at that time king of North-Wales, and had lately gained a great victory over Ethelred, king of the pagan English Saxons of Northumberland, who had barbarously massacred the poor monks of Bangor, in the year 607, or somewhat later. St Beuno made the king a present of a golden sceptre, and the prince assigned a spot to build his monastery upon, near Fynnon Beuno, or Beuno's well, in the parish of Llanwunda, of which he is titular saint. But when he was beginning to lay the foundation, a certain woman came to him, with a child in her arms, saying that the ground was this infant's inheritance. The holy man, much troubled hereat, took the woman with him to the king, who kept his court at Caer Sejont, and told him, with a great deal of zeal and concern, that he

could not devote to God another's patrimony. The king refusing to pay any regard to his remonstrances, the saint went away. But one Gwyddeiant, cousin-german to the king, immediately went after him, and bestowed on him the township of Clynnog-Fawr, his undoubted patrimony, where Beuno built his church about the year 616. King Cadvan died about that time; but his son and successor Cadwallon surpassed him in his liberality to the saint and his monastery. It is related, amongst other miracles, that when a certain man had lost his eye-brow by some hurt, St Beuno healed it by applying the iron point of his staff: and that from this circumstance a church four miles from Clynnog, perhaps built by the person so healed, retains to this day the name of Llanael hayarn, i. e. church of the Iron brow: though popular tradition is not perhaps a sufficient evidence of such a miracle; and some other circumstance might give occasion to the name. Some farther account of St Beuno will be given in the life of St Wenefride. The year of his death is no-where recorded. He is commemorated on the 14th of January and 21st of April. And on Trinity-Sunday, great numbers resort to the wakes at Clynnog, and formerly brought offerings to the church.

This monastery passed afterward into the hands of Benedictins of the congregation of Clugni: whence it had the name of Clynnog or Clunnoc, being formerly known only by that of its founder. The church, built of beautiful stone, is so large and magnificent, as to remain to this day the greatest ornament and wonder of the whole country, especially St Beuno's chapel, which is joined to the church by a portico. In this chapel the fine painted or stained glass in the large window is much effaced and destroyed, except a large figure of our Blessed Saviour extended on the cross. Opposite to this crucifix, about three yards from the East window, is St Beuno's tomb, raised above the ground, and covered with a large stone, upon which people still lay sick children in hopes of being cured. This great building, though very strong, is in danger of decaying, for want of revenues to keep it in repair. Those of the monastery were chiefly

settled on the Principal of Jesus College, in Oxford, except what was reserved for the maintenance of a vicar to serve the parish. Some still bring offerings of some little piece of silver, or chiefly of lambs, which are sold by the church-wardens, and the money put into St Beuno's box, to be employed in repairing the chapel. From an ancient custom, farmers in that country continue to print on the foreheads of their sheep what they call St Beuno's mark. Mr Robert Vaughan of Hengwrt, the great Welch antiquarian, has given us an ample list of benefactions bestowed upon Clynnoc, by princes and others. On St Beuno, see his MS. life, Howel's History of Wales, p. 11. and 12, and a long curious letter, concerning him and this church, which the compiler received from the Rev. Mr Farrington, the ingenious vicar of Clynnog-Fawr or Vawr, as the Welch adjective *Mawr* Great, is writ in several parts of Wales.

St EINGAN or ENEON, C. Eneon Bhrenin, called by the Latin writers of the Scottish history, Anianus, was a king of the Scots in a considerable part of North-Britain, and son of Owen Danwyn, the son of Eneon Yrth, son of Cunedha Wlegin, king of Cambria, a very powerful prince in the southern parts of Scotland, in which Cumberland, and the neighbouring parts of England, were then comprised. Eingan was cousin-german to the great Maelgwn Gwyneth, king of Britain in North-Wales, whose father was Caswallon Lawhir, the brother of Owen Danwyn; and his mother, Medif, daughter of Voilda ap Talu Traws, of Nanconwey, near Bangor. Eingan or Eigan, leaving his royalty in the north, went into Gwyneth, the old name of North-Wales, probably from the great prince of that name. There he retired to Lhyn or Lheyn, now a deanery in the diocese and archdeaconry of Bangor. In that part he built a church, and spent the remainder of his days in the fear and service of God. He seems to have died about the year 590. St Eingan is titular saint of this church, called to this day Llanengan. See Powel's History of Wales, p. 12. and Brown-Willis's survey of Bangor.

St Malrubius, Abbot. According to the annals of the four masters, he was abbot of the famous monastery of Benchor, in the north of Ireland. After some time, having resigned his dignity, he retired into Scotland, and led an austere monastic life in the mountainous country of Aber-crossain, in the county of Ross, where he died, aged eighty years, on the 21st of April, in 721. See Colgan, Act. SS. p. 784, n. 3 4. and his MSS.

APRIL XXII.

SS. SOTER AND CAIUS, Popes, Martyrs.

St Soter was raised to the papacy upon the death of St Anicetus, in 173. By the sweetness of his discourses, he comforted all persons with the tenderness of a father, and assisted the indigent with liberal alms; especially those who suffered for the faith. He liberally extended his charities, according to the custom of his predecessors, to remote churches, particularly to that of Corinth, to which he addressed an excellent letter, as St Dionysius, of Corinth testifies, in his letter of thanks; who adds, that his letter was found worthy to be read for their edification on Sundays, at their assemblies to celebrate the divine mysteries, together with the letter of St Clement, pope. St Soter vigorously opposed the heresy of Montanus, and governed the church to the year 177. See Eusebius, from whose ecclesiastical history these few circumstances are gleaned. In the martyrologies, this pope is styled a martyr.

St Caius, Pope, succeeded St Eutychian in the apostolic see in 283. The church then enjoyed a calm, but was soon after disturbed by a tumultuous persecution for two years, on the death of Carinus. St Caius encouraged St Sebastian, and the other martyrs and confessors. However, to preserve himself for his flock, he withdrew for a time, to avoid the fury of the storm. The ancient pontificals say, he was of Dalmatia, and related to the emperor Dioclesian. Having sat twelve years, four months, and seven days, he died on the 21st of

April 296, and was interred on the 22d, on which day his name is honoured in the Liberian calendar. His sufferings obtained him the title of martyr, as Orsi takes notice (1).

What had not these primitive saints to suffer, not only from the persecutions of infidel princes and magistrates, but also from the ignorance, stupidity, jealousy, and malice of many whom they laboured daily to gain to Christ, and from the manifold trials and dangers of so many souls in their dear flock, whom they bore in their hearts, and whose sufferings they felt much more severely than their own. We are not to be surprised. These were so many special effects of a most tender love and mercy in Him by whose providence these trials were sent them: they were the steps by which their souls were raised to the summit of perfect virtue. We perhaps daily meet with domestic persecutions and contradictions; and look upon them as obstacles to our progress in the way of perfection, as thorns in our road. They may indeed be called thorns, but they produce and guard the sweetest and most beautiful flowers of virtue. It is owing to our sloth, cowardice, and impatience; it is our fault if they are hindrances of what they are designed by God to advance and perfect in our souls. Virtues, exercised in prosperity, which are fair to the eye, and applauded by men, are usually false or superficial. A perpetual spring would produce only leaves and flowers, and bring no fruit to maturity. To understand the incomparable value and merit of the little crosses of which we are so apt to complain, we must not lose sight of the saints. Those Christian heroes, of whom the world was not worthy, all suffered and were persecuted many ways. These crosses both purchased and insured to them their greatest crowns.

(1) T. 3. l. 8. n. 46. p. 500.

SS. AZADES, THARBA, AND MANY OTHERS, MARTYRS IN PERSIA.

From their genuine acts by St Maruthas in Assemani's Acta Martyrum, T. 1. p. 42.

A. D. 341.

In the thirty-second year of king Sapor II. (which Sozomen and others from him call, by an evident mistake, the thirty-third) on Good-Friday, which fell that year on the 17th day of April, according to our solar year, the same day on which St Simeon and his companions suffered, a most cruel edict was published in Persia, inflicting on all Christians the punishment of instant death or slavery, without any trial or form of judicature. The swords of the furious were every where unsheathed; and Christians looked upon slaughter as their glory, and courageously went out to meet it. They had even in this life the advantage of their enemies, who often trembled, or were fatigued, while the persecuted professors of the truth stood unshaken. "The cross grew, and budded, upon rivers of blood, (says St Maruthas;) the troops of the saints exulted with joy, and, being refreshed by the sight of that saving sign, were themselves animated with fresh vigour, and inspired others continually with new courage. They were inebriated by drinking the waters of divine love, and produced a new offspring to succeed them." From the sixth hour on Good Friday, to the second Sunday of Pentecost, that is, Low-Sunday, (the Syrians and Chaldeans calling all the space from Easter-Day to Whitsunday Pentecost) the slaughter was continued without interruption. The report of this edict no sooner reached distant cities, than the governors threw all the Christians into prisons, to be butchered as soon as the edict itself should be sent them: and, upon its arrival in any place, whoever confessed themselves Christians were stabbed, or had their throats cut upon the spot. The eunuch Azades, a very great favourite with the king, was slain on this occasion; but the king, was so afflicted at his death

that he thereupon published another edict, which restrained the persecution from that time to the bishops, priests, monks, and nuns. Great numbers also of the soldiery were crowned with martyrdom, besides innumerable others throughout the whole kingdom. Sozomen computes the number at sixteen thousand; but an ancient Persian writer, published by Renaudot, makes it amount to two hundred thousand (*a*).

The queen in the mean time fell dangerously ill. The Jews, to whom she was very favourable, easily persuaded her that her sickness was the effect of a magical charm or spell, employed by the sisters of the blessed Simeon to be revenged for their brother's death. One was a virgin called Tharba, whom Henschenius and Ruinart corruptly call with the Greeks, Pherbuta. Her sister was a widow, and both had consecrated themselves by a vow to God in a state of continency (*b*). Hereupon

(*a*) Concerning those martyrs, see Cassidorus, Hist. Tripart. l. 3. c. 2. Niceph. l. 8. c. 27.

(*b*) Many had vowed perpetual chastity from the times of the apostles. We read in the Acts of the apostles (ch. 21.) of the four virgins daughters of Philip the deacon. Tertullian cries out (L. de resur. carnis) "How many voluntary eunuchs! how many virgins of both sexes!" St Ambrose (exhort. ad Virg.) mentions virgins consecrated to God by receiving a blessed veil from the hands of the bishop at mass. Some vowed their virginity without receiving the consecrated veil, but wore black or gray modest garments, as a mark of their state. The strictest nuns were those called in Syria, *daughters of the covenant*; which name included the deaconesses and other canonical maidens, who not only made vows of virginity, but also in many places were appointed to sing divine hymns in the church, as we read in the Syriac life of St Ephrim. Of this class were all the nuns who suffered in Persia: namely, SS. Varda, the two Theclas, three Maries, Danacka, Tatona, Mama, Muzachia, Anna, Abiatha, Hates, Mamlaca, Tata, Ama, Adrana, and Maraca; for they are called *Bnoth-Kiama*, or *daughters of the covenant*. All these classes of holy virgins lived in private houses before monasteries were founded; but never in the same houses with men, as St Cyprian testifies, (B. 1. ep. 11.) They had consecrated themselves to God by vows of chastity; for St Cyprian (ibid.) says, that if one of them should fall into incontinence, she would be incestuous and an adultress, not to a husband, but to Christ. And Tertullian (l. de virg. veland.) calls them *sacrilegious*, who could throw aside a habit consecrated to God. They employed their time in solitude, hymns, prayers, and fastings, and were like the nuns mentioned by SS. Ambrose, Jerom, &c. in other parts of the church.

the two sisters were apprehended, and with them Tharba's servant, who was also a virgin. Being accused of bewitching the queen, Tharba replied, that the law of God allowed no more of inchantment than of idolatry. And being told, they had done it out of revenge, she made answer, that they had no reason to revenge their brother's death, by which he had obtained eternal life in the kingdom of heaven; revenge being moreover strictly forbidden by the law of God. After this they were remanded to prison. Tharba being extremely beautiful, one of her judges was enamoured of her. He therefore sent her word the next day, that if she would consent to marry him, he would obtain her pardon and liberty of the king. But she refused the offer with indignation, saying, that she was the spouse of Jesus Christ, to whom she had consecrated her virginity, and committed her life; and that she feared not death, which would open to her the way to her dear brother, and to eternal rest from pain. The other two judges privately made her the like proposals, but were rejected in the same manner. They hereupon made their report to the king, as if they had been convicted of the crime; but he, not believing them guilty, was willing their lives should be spared, and their liberty restored to them, on condition they would offer sacrifice to the sun. They declared, nothing should ever prevail on them to give to a creature the honour due to God alone; whereupon the Magians cried out: "They are unworthy to live, by whose spells the queen is wasting in sickness." And it being left to the Magians to assign their punishments, and determine what death they should be put to, they, out of regard to the queen's recovery, as they pretended, ordered their bodies to be sawn in two, and half of each to be placed in each side of a road, that the queen might pass between them, which, they said, would cure her. Even after this sentence, Tharba's admirer found means to let her know, that it was still in her power to prevent her death, by consenting to marry him. But she cried out with indignation: "Most impudent of men, how could you again entertain such a dishonest thought. For me courageously to die is to live; but life purchased

by baseness is worse than any death." When they were come to the place of execution, each person was tied to two stakes, and with a saw sawn in two; each half thus separated was cut into six parts, and being thrown into so many baskets, were hung on two forked stakes, placed in the figure of half crosses, leaving an open path between them; through which the queen superstitiously passed the same day. St Maruthas adds, that no sight could be more shocking or barbarous, than this spectacle of the martyrs limbs cruelly mangled, and exposed to scorn. They suffered in the year 341.

ON THE SAME DAY.

SS. EPIPODIUS and ALEXANDER, martyrs at Lyons. They were two gentlemen of that city, though the latter a Grecian by birth, both in the flower of their age, and, from the time of their first studies together in the same school, linked by the bands of the strictest friendship, which grew up with them, and was strengthened and spiritualized by their mutual profession of Christianity. This happy union occasioned a mutual assistance and encouragement of each other in piety and all Christian virtues; especially purity, sobriety, and the love of God and their neighbour, by which they prepared themselves for martyrdom. They were both in their prime, but neither of them married, when the persecution begun in the seventeenth year of Marcus Aurelius, and 177th of Jesus Christ, which raging at Lyons had already swept off St Pothinus and his companions. Pursuant to our Saviour's advice, they endeavoured to hide themselves. They accordingly went secretly out of the city by themselves to a neighbouring town, where they lay concealed for some time in the house of a poor Christian widow. The woman's fidelity, and the meanness of the place, secured them for a while; but at length they were so diligently sought after, that they were discovered, and, in endeavouring to escape once more, Epipodius lost one of his shoes, which was found by a Christian woman, who, as the acts say, kept it as a treasure. They were no sooner apprehended, than, contrary to the custom of the Romans, they were, without

any previous examination, sent to prison. Three days after, they were brought, with their hands tied behind them, before the governor's tribunal; where having owned themselves Christians, the people made a great outcry, and the judge in a passion said: "What purpose have all the preceding tortures and executions served, if there still remain any who dare profess the name of Christ." To prevent their mutual encouragement of each other by signs, he caused them to be separated. And calling first for Epipodius, the younger of the two, whom he had looked upon as the weaker on this account, he endeavoured to conquer his resolution by caresses, promises, and motives of pleasure. Epipodius replied: "I shall not suffer myself to be prevailed upon by this pretended and cruel compassion. Are you so ignorant as not to know that man is composed of two substances, a soul and a body: with us the soul commands, and the body obeys. The abominations you are guilty of, in honour of your pretended deities, afford pleasure to the body, but kill the soul. We are engaged in a war against the body for the advantage of the soul. You, after having defiled yourselves with pleasures, like brute beasts, find nothing at last but a sorrowful death: whereas we, when you destroy us, enter into eternal life." The judge, being exasperated at this modest reply, caused him to be struck on the mouth. The martyr, though his teeth were all over blood, continued to proclaim his faith, saying: "I confess that Jesus Christ is God, together with the Father and the Holy Spirit. It is but reasonable, that I should resign my soul to Him who has created me and redeemed me. This is not losing my life, but changing it into a better." Whilst he spake thus, the governor ordered him to be stretched on the rack, and his sides to be torn with iron hooks. The people were so enraged to see the courage and tranquillity with which he suffered all these torments, that they required to have him given up to them, to be crushed to death, or torn in pieces: for the judge seemed not to proceed fast enough for them. Afraid, therefore, lest they should come to any

open sedition, he gave orders that his head should be immediately struck off, which was accordingly done.

Two days after, he called Alexander to the bar, and laid before him the torments of Epipodius, and of other Christians, hoping to terrify him into compliance. The martyr answered, by thanking God for setting before his eyes such glorious examples for his encouragement, and expressing his desire of joining his dear Epipodius. The judge, no longer containing his rage, caused his legs to be extended wide, and ordered him to be beaten by three executioners, who succeeded each other by turns. This torment lasted a long time; yet the martyr never let fall the least word of complaint. At length the judge asked him, if he still persisted in his profession of Christianity. "I do," says Alexander: "for the idols of the Gentiles are devils: and the God whom I adore, and who alone is the almighty and eternal God, I trust will give me grace to confess him to my last breath, as the guardian of my faith and resolution." The governor finding him immoveable, and envying him the glory of a longer trial, sentenced him to be crucified. The instrument of his death was immediately made ready; and no sooner was the martyr fastened on it, than he gave up his soul to Christ, whom he invoked with the last efforts of his voice. For by his torments he had been already quite exhausted; his entrails were visible through his uncovered ribs, and his bones hung as if they were all broken or dislocated. The Christians privately carried off the bodies of these two saints, and buried them on a hill near the city; which place became famous afterwards for the piety of the faithful, and venerable by a great number of miracles, which were wrought there, according to the author of their acts in Ruinart, who lived in the fourth century, and attests several of these miracles as an eye-witness. He relates, that the city of Lyons being visited by a pestilence, a young man of quality, who was seized with it, recovered his health by a draught to which the devout poor widow had given a benediction with the martyr's shoe. Upon the report of which miracle, innumerable other persons were cured by the like means, and many brought to the light of

faith. At their tomb, the devils were cast out, and the sick restored to their health, in so evident and miraculous a manner, that incredulity itself could not refuse its assent, as the author of these acts moreover testifies. Their tomb was without the walls of the city when he wrote, but inclosed within them in the middle of the fifth century; when St Eucherius, archbishop of Lyons, wrote the panegyric of these saints, in which he says, that the dust of their tomb was distributed over the whole country for the benefit of the sick. St Gregory of Tours writes (1), that this dust did many miracles. He says, that their bodies, in the sixth century, lay deposited with that of St Irenæus, in the church of St John, now called of St Irenæus, under the altar, where the relicks of these two holy martyrs were found, and respectfully translated in 1410. See Ruinart, p. 61.

St Theodorus, of Siceon, Bishop and Confessor. He was a native of Siceon, in Galatia, and from his infancy so much given to prayer, that when at school he often deprived himself of his dinner, to spend the time allowed for it in the church. All his leisure hours he consecrated to the exercises of prayer and pious reading. He very early shut himself up in a cell in the house of his mother, afterwards in a cave under a retired chapel; and at length flying from thence, to avoid applause, lived on a desert mountain. He was ordained priest by the bishop of Anastasiopolis, and near an ancient chapel, built in honour of St George, to which holy martyr he was exceedingly devoted, he founded a great monastery. In a second pilgrimage to Jerusalem, like another Elias, he, by his prayers, obtained rain from heaven in a great drought in Palestine. He formed many eminent disciples, and built a large monastery at Siceon, which town was situated in the diocese of Anastasiopolis; but still made his chief abode in a little remote cell. Count Mauritius, general of the armies of the emperor Tiberius, when he returned triumphant from Persia, paid a visit to this saint, who foretold him the empire, by a revelation which he had received

(1) L. de glorià mart. c. 50.

through the merits of St George the martyr. Mauritius being advanced to the imperial throne in 582, sent to recommend himself and his empire to the prayers of this humble servant of God. Theodorus was by main force consecrated bishop of Anastasiopolis; and having held that see ten years, he obtained an order from Cyriacus patriarch of Constantinople, and the emperor Mauritius, to the archbishop of Ancyra, his metropolitan, to accept his resignation, which he had till then refused. Theodorus returned with joy to Siceon, but was called to Constantinople to give his blessing to the emperor and senate. He healed one of the emperor's sons afflicted with a leprosy. And being returned to his solitude at Siceon, he died there in 613, on the 22d of April, on which day his name occurs in the Roman martyrology. See his life, compiled by his disciple George Eleusius, with the notes of Henschenius, T. 3. Apr. p. 32.

St Opportuna, Virgin and Abbess of Montreüil, three miles from Seez, an episcopal see in Normandy, of which her brother St Chrodegang was bishop. This holy prelate, returning from a pilgrimage of devotion, which he had made to Rome and other holy places, went to pay a visit to his cousin St Lantildis, abbess of Almenesches, in his diocese: but was murdered in the way at Normant, on the 3d of September 769, by the contrivance of Chrodobert, a powerful relation, to whom he had entrusted the administration of his temporalities during his absence. He is honoured in the breviary of Seez on the day of his death: his head is enshrined in the abbey of St Martin-in-the-Fields at Paris, and his body in the priory of Isle-Adám upon the Oise, near Pontoise. St Opportuna did not long survive him, dying in 770, on the 22d of April, having lived an accomplished model of humility, obedience, mortification, and prayer. Her relicks were carried from Seez, during the incursions of the Normans, in the reign of Charles the Bald, to the priory of Moussy between Paris and Senlis, in 1009; and some time after to Senlis. In the reign of Charles V. in 1374, her right arm was

translated to Paris with great devotion and pomp, and deposited in the church, which was built in her honour in the reign of Charles the Bald, to receive a former portion of her relicks then brought from Moussey. It was then a small church built at the entrance of a wood near an hermitage, called before *Notre Dame des Bois Paris*. The town being since extended much beyond this church, it was made parochial, and a collegiate of canons. Great part of the head of St Opportuna remains at Moussy; her left arm, with part of her skull, at Almenesches: one jaw in the priory of St Chrodegang at L'isle-Adam, and a rib, with her right arm, in her church at Paris. In processions, when the shrine of St Genevieve is taken down, and carried, the ancient portion of the relicks of St Opportuna, kept in a large shrine, is also carried next the shrine of St Honoratus. She is commemorated in the Paris breviary, and is the titular saint of a parish in that city. See her life wrote by Adelham, bishop of Seez, in 811, in Mabillon, sæc. 3. Ben. part 2. and Henschenius, T. 3. Apr. p. 462. Le Beuf, Hist. du Diocese de Paris, T. 1. p. 65. La Vie de St Opportune, par Nic. Gosset, 1655.

S. LEONIDES, M. The emperor Severus, in the year 202, which was the tenth of his reign, raised a bloody persecution, which filled the whole empire with martyrs, but especially Egypt. The most illustrious of those who by their triumphs ennobled and edified the city of Alexandria, was Leonides, father of the great Origen. He was a Christian philosopher, and excellently versed both in the profane and sacred sciences. He had seven sons, the eldest of whom was Origen(*a*),

(*a*) ORIGEN, from his unwearied assiduity in writing, surnamed *Adamantius* (from Adamus a diamond) a native of Alexandria, was a scholar of St Clement, then regent of the famous catechetical school in that city. He was afterwards a scholar of the celebrated Christian philosopher Ammonius Saccas, who with most philosophers of that age adhered principally to Plato, though he joined with him also Aristotle, and had thus reconciled those inveterate feuds and differences which had subsisted between the schools of those two celebrated

whom he brought up with abundance of care, returning God thanks for having blessed him with a son of

brated philosophers. With our Origen, Plotinus, the most judicious heathen critic Longinus, and many other eminent men, frequented the lectures of Ammonius. Origen, in consequence of the acuteness of his parts, and great industry, made vast improvements in all sorts of learning; being incomparably skilled (according to St Jerom and Suidas) in dialectic, geometry, arithmetic, music, rhetoric, and the several sentiments and opinions of all the sects of philosophers: he was also a great proficient in the Hebrew language and the knowledge of the sacred writings. Being reduced to extreme poverty after the death of his father, he was relieved by the liberality of a rich lady of Alexandria; but never could be prevailed upon to communicate with a certain heretic named Paul, her particular favourite. Whether the lady on this account withdrew her charity, or that he thought it more agreeable to the christian rule to live by his labour, he opened a grammar school at Alexandria, and the year following he instructed certain catechumens in the faith. The applause which this procured him moved Demetrius, the bishop, to appoint him to preside in the great catechetical school at Alexandria, though he was not then above eighteen years of age; (S. Jerom, Catal. c. 54.) whereas that province was seldom entrusted but to persons well advanced in years. But Origen was a quite finished man by the time nature in others begins only to open their genius to serious studies: a time of life never so remarkable upon the same account in any other person. At this age, he was an accomplished master of so much learning, as to be respected, consulted, and followed, by a number of disciples; and many, after being with the greatest masters in the world, were thereby only better qualified to be his scholars. From his school innumerable doctors, priests, confessors, and martyrs, came forth. Even heathens crowded to his lectures, whom he admitted, that under the opportunity of profane learning he might draw them to the faith of Christ. So high did his reputation run, that Porphyrius himself tells us, Origen going by chance into the school of Plotinus, the famous philosopher, that haughty sophist blushed at the sight of such a person, stopped short, and refused to proceed though desired: till at last he resumed his discourse only for the sake of an opportunity of passing a fine compliment upon him. (Porphyr. in vit. Plotini.) Origen taught all the arts and sciences, as well as divinity; and besides his public lectures, the fatigue of which was enough to kill another person, he dictated to seven amanuenses. Such a fertility of knowledge, such a clear order in his ideas on all sciences, such a presence of mind and facility of expression, will be the admiration of all succeeding ages. He seemed scarce ever to cease from application, or to allow his body any other refreshment than what proceeded from a variety of labour. Even when he travelled, he every where was crowded with scholars, and every where studied to improve his mind, and taught others; so that, wherever he went, he

such an excellent disposition for learning, and a very great zeal for piety. These qualifications endeared him

left as it were a track of light behind him. He knew hardly any difference as to repose, between day and night. His constitution, naturally strong, was still fortified by his way of living, which was in all respects most austere. In quitting his profession as a grammarian, he sold all his books that related to profane learning, to one who daily supplied him with four Oboli, or about five-pence of our money, for his subsistence, which served to maintain him several years: for he led a most austere life, sleeping upon the bare ground, watching much, besides fasting very often. In this new station of catechist, he was of great use, as well by strengthening believers in the faith, as by gaining over to it a great number of Gentile philosophers; and had so many martyrs among his disciples, that his school might more properly be called a school of martyrdom than of theology. The most eminent martyrs amongst his disciples were St Plutarch, whom Origen followed to execution, and narrowly escaped being slain by the citizens, because he was looked upon as the cause, by his exhortations, of the other's death. The second was St Serenus; the third St Heraclides; the fourth St Heron; the fifth another St Serenus; the sixth St Herais, a woman-catechumen, who was baptized by fire, the instrument of her martyrdom: the seventh St Basilides, with St Potamicæna, &c. Origen's school was frequented by very great personages, amongst whom St Gregory Thaumaturgus was none of the least. He also taught many young virgins and women the principles of Christianity. And as he was a young man, and, by his office of catechist, was obliged to converse daily not only with men but women, by an indiscreet zeal against temptations, and to avoid all calumny, he made himself an eunuch, an action which he afterwards most justly condemned. (T. 15. in Mat. p. 369. ed Huet.) He always walked barefooted, abstained from flesh meat, and, during many years, from wine, till the weakness of his breast obliged him to mingle a little with his water. The bare floor was the only bed he ever made use of. To his continual fasts and watchings he added the rigours of cold and nakedness, and lived to his last breath in extreme voluntary poverty, constantly refusing the offers of many who earnestly desired to oblige him to share their estates with them. Yet he always thought that much was wanting to his poverty, that his disengagement from earthly things might be perfect. Whence mentioning the precept which Christ gave to priests, of renouncing all they possess in order to become his disciples, (Luke xiv. 33.) he says, "I tremble when I recite these words. For I am above others my own accuser, repeating my own condemnation. . . . At least, awaked by this warning, let us hasten to accomplish this precept, let us hasten to throw off the character of the priests of Pharaoh, whose possessions are on earth, and rank ourselves among the priests of God, whose portion and inheritance is the Lord." Orig. hom. 16. in Gen. p. 104.

greatly to his father, who, after his son was baptized, would come to his bed-side, while he was asleep, and

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The desire of seeing so ancient a church as that of Rome, induced him to take a journey thither; St Zephyrinus being then bishop of that see. (Euseb. l. 6. c. 14.) He made no long stay in that city, but returned back to Alexandria, and to his former office of catechist; Demetrius earnestly importuning him to resume it. About this time he converted several from the errors of Marcion and Valentinus to the catholic faith; and, among the rest, Ambrose, a very considerable man at Alexandria, both on account of his riches and abilities, who became one of the most intimate friends of Origen, and, from that time, maintained, for his use, ten Amanuenses, or clerks, to copy his works, besides several other transcribers for his service. The emperor Heliogabalus happened to make a long stay at Antioch in 218, together with his aunt, Mammea, mother of the emperor Alexander. She being a lady of great wisdom, virtue and learning, sent for Origen to Antioch, and detained him a long time with her in great honour. Nor does it seem to be doubted, that, through his instructions, she embraced the faith, and inclined her son, Alexander, to favour the same. Origen mentions the abatement of the persecution during the reign of Heliogabalus, (l. 3. c. Cels.) which is generally ascribed to his influence and credit at court: and if he modestly declines telling us the part he bore in it, we owe him so much the more honour, the less he seems to claim. When Origen returned to Alexandria, he there composed his works on the Holy Scriptures, from the year 219 to 228.

In 230, being at Cæsarea, in Palestine, he was ordained priest, by Theoctistus, bishop of that city, with the approbation of St Alexander of Jerusalem, and other bishops. This step gave offence to Demetrius, bishop of Alexandria, who not long after, in two councils, deposed and excommunicated him. Origen had fled back to Palestine in 231, to withdraw himself from his censures, which he foresaw. The matters laid to his charge, were: That he had made himself an eunuch, which, indeed, was afterwards declared by the church an irregularity, rendering a man incapable of holy orders: that he had been ordained without the consent of his own bishop; and that he taught several errors in doctrine, chiefly that the devil will at last be freed from his torments, and saved. Origen, in a letter to his friends at Alexandria, (apud S. Hieron. l. 2. contra Rufin. p. 413.) condemns this error, and avers, that it had been foisted into his writings by heretics, willing to authorize their erroneous tenets under his great name. Nevertheless, the Origenist heretics, who maintained that error, boasted of his authority; and he certainly fell into several errors in his books, *On Principles*, and for some time denied the eternity of the torments of the damned, as is clear from this work, still extant. Both his writings and his name were condemned in the fifth general council. Who does not tremble for himself, whilst he trembles for an Origen? Halloix, Tillemont, and Ceillier

opening his bosom, kiss it respectfully, as being the temple of the Holy Ghost. When the persecution raged

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lier strain matters too far in his vindication. He seems indeed to have speedily risen from his errors. For the most learned and holy prelates of Palestine, as those above-mentioned, always continued to entertain him in their communion, and to treat him with honour. St Gregory Thaumaturgus spoke his panegyric, in which he exceedingly extols his learning and virtues. St Pamphilus composed his apology, in which he produces his letter, proving that his works had been corrupted by heretics. We should be willing even to forget that he ever sinned, if deference to truth, and to the greatest authority, could allow it. However, some ancients have spoken against him with the greatest bitterness, to destroy an authority of which the Origenist heretics availed themselves: though their principal error, by which they denied the eternity of the torments of hell, seems only derived from a mistake of his words, that, if the devil could repent, he would still be saved; as Origen himself assures us, in words quoted by St Pamphilus, and also by St Jerom, during the time that his zeal against the Origenists had made him the most violent enemy to his memory. When Beryllus, bishop of Bostra in Arabia, fell into dangerous errors relating to the divinity of Christ, Origen was dispatched to him from Cæsarea in 238; and such was the success of his conference, as to convert Beryllus, and crush his heresy in its birth; who, as became a true convert, in several letters gave thanks to Origen for his kind pains in his conviction. He performed the functions of catechist and preacher at Cæsarea, making sometimes remote excursions. In the persecution of Maximus, he retired into Cappadocia; in that of Decius, to Tyre; where, nevertheless, he was apprehended, and suffered cruel tortures, and a long imprisonment, from which the death of Decius released him: for the slander of his having yielded under his torments, though credited by St Epiphanius, and, amongst the moderns, by Petavius, (Animadv. in Epiph. hær. 64. and lib. de Ponder. c. 18.) is confuted by Baronius, Halloix, (Orig. defens. l. 4. qu. 3. & Not. p 35.) Raynaudus, (Hopop. Sect. 2.) Henry Valois, (in Eus. hist. l. 6. c. 39.) Huet, (Origeniana, l. 1. c. 4.) Charles Vincent de Rue, ib. p. 102.) &c. Origen died soon after at Tyre, and most probably of his torments, in 253, being sixty-nine years old. His tomb, with an epitaph on a marble pillar, near the high altar, in the cathedral at Tyre, is mentioned by many ancient writers down to the year 1283; but is not now known, the city of Tyre itself being destroyed. See Dom Ch. Vincent le Rue, not. in Heutij Origeniana, T. 4. parte 2. p. 103.

Origen's style is diffusive and prolix, and the arbitrary allegorical manner of interpreting the holy scriptures he certainly carried to an excess: but an astonishing erudition, and other great qualities, will ever support his reputation against the heavy censures of his enemies. They who call Origen a babbler and trifler, betray the weakness of their own judgment, or the violent bias of prepossession. As to his principal

at Alexandria, under Lætus, governor of Egypt, in the tenth year of Severus, Leonides was cast into prison.

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principal works, the Hexapla, which he published in the year 231, contained the holy scriptures in Hebrew: the same in Greek letters: the Greek versions of Aquila, Symmachus, the Seventy, and Theodotion, in six columns corresponding to each other. In his Octapla he added two other Greek versions, viz. a fifth found at Jericho, and a sixth at Nicopolis in Epirus. His Tetrapla consisted only of the versions of Aquila, Symmachus, the Seventy, and Theodotion. From various sources and manuscripts Montfaucon gathered together what fragments of this work could be met with, which he printed in two volumes, folio, at Paris, in 1715. So many expositions, additions from the other Greek versions, and other alterations, had crept into the common copies of the Seventy, with infinite variety amongst themselves, that this performance of Origen was of great advantage. To every word in the margin, which was an explication or an addition borrowed from any of the other three Greek versions allowed by the Jews, he prefixed an *Asterisc* or star *. To all such words as were not found in the Hebrew, as then extant, he prefixed an *Obelus* or dagger †. The signification of two other marks which he made use of, is not very well known: the one called *Lemniscus*, a kind of double *Obelus* ⸗; the other *Hypolemniscus* ÷. The Asterisc is much the most frequent mark, and an omission of it before any word, by the carelessness of a copyist, was sufficient to introduce a foreign word into the text. Montfaucon received great succours in restoring the Greek text of the Seventy in the Hexapla, from an imperfect MS. of the Pentateuch of this edition, of the seventh century, in the king's library at Paris; and from the Chigi MS. of the prophets, belonging to the library of that prince at Rome; and another of the same in the hands of the Jesuits at Clermont college at Paris, of the seventh or eighth centuries; but very fair and entire: and in both is contained the old version of Daniel called of the Seventy, never printed: that which is published in our Greek Bibles being universally allowed to be the version of Theodotion. It is great pity that the learned Montfaucon, wrote often too hastily some words of this MS. of the Jesuits, which he probably took upon trust, being quite mistaken and wrong copied throughout his citations, doubtless by the fault of his copier. The original work of Origen, which was deposited by him, with his other writings, in the library of Cæsarea, is supposed to have perished when that city was taken and destroyed (not by Chosroes the Persian, who only plundered Jerusalem and Cæsarea in Cappadocia, not this city of Palestine, as appears from Theophanes, Chron. p. 199. but) by the Saracens in 653, after a siege of seven years. See Hoffman's Lexicon. Kennicot, Diss. 2. p. 392. and Montfaucon, Prælimin. in Hexapla, p. 76.

As to his comments on the scriptures, those extant in Greek are published with dissertations, by Huet. The same with additions, and those only extant in the Latin translation, by Dom Charles de la Rue,

Origen, who was then only seventeen years of age, burned with an incredible desire of martyrdom, and

the Benedictin Maurist monk, with his other works. This learned editor has given us, with notes, (Op. Origenis, T. 1. p. 43. Parisiis 1733.) his four books περὶ ἀρχῶν, or *On principles*, in the Latin translation of Rufinus, in which only it is extant. Though Rufinus declares he had corrected the errors of this work, because it had been corrupted by heretics, we still discover in it dangerous principles concerning the pre-existence of souls, the plurality of worlds, the nature of the stars, as if endued with understanding and souls, the salvation of the devils, &c. This work raised clamours against the author, who in it attempted to blend the principles of many philosophic sects with those of religion: though they are only problematically asserted, or with a *perhaps*; and Origen, in the preface to this very work, clearly teaches, that nothing is to be admitted as a religious doctrine or point of faith, which squares not with the tradition of the church, and with what was preached by the apostles, and preserved entire in the doctrine of the church. His treatise *On prayer* to Ambrose proves its necessity, and expounds the Lord's prayer. We have a good edition of this work given by William Reading, at London, in 1728; and a later, still improved, by De la Rue (T. 1. p. 195.) His golden book *On martyrdom*, was an exhortation to certain confessors in prison for the faith at Cæsarea in Palestine. De la Rue has enriched his edition with judicious notes. But the most valuable and finished work of Origen, is his Apology for the Christian religion, written in 249, in the reign of the emperor Philip, in eight books, against Celsus, an Epicurean philosopher, to whom the impious Lucian dedicated his *Pseudo mantis*. De la Rue has, by ample notes, rendered it more useful, though those of the learned Spencer, in the Cambridge edition in 1658, had before justly received the thanks of all lovers of ecclesiastical antiquity. This Celsus was an epicurean philosopher who lived in the reign of Adrian, and is to be distinguished from one of the same name and sect who lived in Nero's time. He was the most formidable adversary that ever attacked, in writing, the Christian religion. For Porphyrius, the Tyrian Philosopher, in his voluminous invective, about the year 270, endeavoured to invalidate the truth of the history of the Old and New Testament, by pretended contradictions, but by a sophistry equally weak and extravagant, as appears from Eusebius, (de Præp. Evang. l. 1. 5. 10.) St. Jerom, (Præf. Comm. in Gal.) &c. Hierocles, a judge and cruel persecutor of the Christians, first at Nicodemia, afterwards at Alexandria, in the reign of Dioclesian, writ a bitter book against the Christians, entitled *Philalethes*, in which he only repeated the slanders of Celsus and Porphyrius, and drew a supposed parallel between the miracles of Christ, and the pretended miracles of Apollonius Tyanæus, borrowed from the fabulous life of that famous impostor and magician, written by Philostratus: of which absurd blasphemy Eusebius of Cæsarea published an ample confutation. Julian the Apostate, after trying in vain

every

sought every opportunity of meeting with it. But his mother conjured him not to forsake her: and seeing his

every other expedient to extirpate Christianity, set himself to write against that divine religion. He had the advantage of the most perfect knowledge of its doctrine, and of whatever the philosophers and Jewish or pagan historians could furnish against it; yet was not able to start any objection deserving a serious regard, or that could be a solid apology for his apostacy. St Gregory Nazianzen, and St Cyril of Alexandria answered his cavils. From the latter it appears, that he laid his main stress upon the want of antiquity in the Christian religion; as if Moses, who foretold Christ throughout the whole dispensation of the Old Law, was not far more ancient than all the philosophers, not to mention Abraham, &c. Secondly, he insisted on the authority of pagan philosophers. Thirdly, he argues ludicrously on several pasages of the Mosaic history, not from reason, but with a low ridicule unbecoming so serious a subject. Lastly, he scornfully insults the person and sufferings of Christ. It is happy for religion that the objections of Julian have been transmitted down to our times; otherwise some might have imagined that this learned emperor had sufficient reasons for his apostacy. But nothing more visibly betrays the weakness of infidelity, nor more strengthens the cause of truth.

Of all these writers Celsus is the most crafty and subtle. He wrote with the most refined fallacy that sophistry could invent, with an air of positiveness to impose upon the vulgar, and all the advantages that wit and fine raillery could give; he was also master of all the difficulties that an extensive knowledge, seconded by artifice and management, could object. On the other side, Origen, with all the force and solidity of right reason, reduces every argument to its true principles, follows his adversary step by step, convicts him of falshood in point of fact, sets in the true light things which his adversary disguised or smothered, and establishes the truth of the Christian doctrine, by the evidence of facts and of its history. Eusebius (l. ad Hieroclem) and St Jerom (ep. adv. Magn.) say, that all objections that ever were, or can be made to Christianity, will find an answer in this work. Celsus objects the privacy of the assemblies of the Christians; that their precepts of morality were not new. And though he does not deny that Christ wrought miracles, yet he ascribes them to magic. Origen, answering this last, says, that miracles were still wrought in his time by the disciples of Christ, and that he had been himself an eye-witness of several. (l. 1. p. 5. 7. 37.) Origen answers next his objections to the ancient prophecies, to the meanness of the disciples of Christ, to the descent of God on earth in Christ, and to various passages of the scriptures. (l. 2. 3. 4.) He refutes the principle of Celsus, big with fatal consequences, that the Jews and other people ought to follow the customs and religion of their own country. (l. 5. p. 248.) He compares the prophets with the heathen philosophers, and shews that Christ had borrowed no points of his doctrine from

ardour redoubled at the sight of his father's chains, was forced to lock up all his clothes, to oblige him to stay at

from Plato, as his adversary pretended. (l. 5.) He proves the heathenish oracles to proceed from the devil, because their priestesses uttered them in fits of phrenzy, and possessed by evil spirits, not knowing what they said; and he displays the truth of the prophets, and the sanctity of the Christian morals. (l. 7.) Lastly, He says, that Christians adore both God the Father of the Truth, and the Son who is the Truth; and takes notice of the assiduity of prayer, the humility, contempt of the world, and other virtues practised by the Christians (l. 8.)

Certain modern free-thinkers affect to throw out surmises in their writings, that if these works of Celsus, Porphyrius, and Julian, had come down to us, they doubt not but they could have made their cause good. But nothing could betray more their want of judgment or sincerity. A great part of Julian's three books upon this subject, St Cyril has preserved us in his own words, omitting only some unmeaning blasphemies, as he assures us: and this specimen suffices to satisfy all modern enemies of Christianity, that this author only discovers his distress for want of any thing which might so much as wear the appearance of a solid objection. Porphyrius was still more senseless and extravagant in his silly enthusiasm. As for Celsus, Origen has mentioned every thing material that he objected. By all which it is evident, that none of the early enemies of Christianity was able to charge the main of the gospel-history, with any suspicion of imposture in any of its circumstances: the only point our modern infidels want to make out from the writings of their predecessors, who lived cotemporary to these facts, and wanted neither power, nor abilities, nor inclination, to detect a fraud in them; yet this they were never able to do, in any one circumstance or miracle of Christ's life. And we cannot imagine they were wanting to practise every art upon many of the eye-witnesses, especially upon apostate Christians among the first disciples, who could not but be all conscious of a conspiracy in a cheat, had there been any. But the public evidence of these facts, the sincere humility and virtue of the witnesses, their multitude, unanimity and constancy in the testimony they gave to the miracles and other events, removed all possibility of doubt. We must add, that this their testimony they maintained against all human motives and passions, and joyfully sealed the same with their death, and under every sort of torment and suffering. I cannot dismiss this subject, without mentioning two other reflections. First, that it is an undoubted matter of fact, that of all the adversaries that attacked Christianity at the beginning, not one ever had the assurance to return to the charge after the first defeat; and no pagan attempted to answer Origen, or any other of our apologists. When the spirit of controversy, which is always so keen, subtle, and fertile, is drove to this extremity, we need not ask whether the answers that forced them were solid. Secondly, all these adversaries confessed the truth of

home. So, not being able to do any more, he wrote a letter to his father, in very moving terms, strongly ex-

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of the miracles wrought by Christ and his apostles, and could make no other reply, than by ascribing them to magic: which is a clear proof of the undoubted evidence of the facts. See the testimonies of Celsus, (in Origen, l. 1. and 2.) of the Jews, (in Tertullian contra Judæ. c. 9. p. 48.) of Julian, the apostate, (in St Cyril, l. 6. p. 191. T. 6. part 2.) of Porphyrius, as St Jerom testifies, (l. contr. Vigilant.) &c. As to the testimony of Origen, concerning miracles wrought in his time, Mr Jortin writes, as follows, (T. 2. p. 249): "He speaks of miracles which were performed even then, as healing the sick, and casting out devils, by invocation of Jesus, and he mentions some who were converted to Christianity by visions and revelations. He speaks of some of these things, as one who was well informed; and he appeals to God, that what he says is true. Thus much may be affirmed, that he was utterly incapable of affirming a fact which he knew, or suspected, to be false." It is probable that, among other conversions, effected by visions, he had in his thoughts that of Basilides, by a vision of St Potamiœna, who was a disciple of Origen. See her life. That Origen was an advocate for the divinity or consubstantiality of the Son, and his doctrine, on the article of the Trinity, orthodox, is excellently shewn against Petavius and Huet, by Marand, *De Divinitate Christi*, l. 4. c. 14. 15. 16. Bull, *Defensio fidei Nicenæ*, c. 9. Witasse, Tournely, and at length by Dom Charles Vincent de la Rue, *Notis in Heutii Origeniana*, l. 2. c. 2. p. 107. ad p. 139. T. 4. parte 2. This latter strenuosly clears his doctrine of the charge of Pelagianism, ib. l. 2. qu. 7. p. 192. Huet, though carried away by the authority of his friend, F. Petau, the most declared adversary of Origen, condemns him with too great severity, yet demonstrates, that he never maintained his errors with obstinacy, which is required to the guilt of heresy. (Origeniana, l. 2. c. 3. n. 19. and c. 4.) Nevertheless, that he, for some time, denied the eternity of the torments of hell, is clear, both from the torrent of the fathers and councils, and from his genuine writings, such as were deposited by him in the library of Cæsarea. (See Huet, Origen, l. 2. c. 11.) Nor does Dom Charles Vincent de la Rue offer to vindicate him from the charge of having maintained this, and certain other errors, relating to the human soul, angels, &c. The Benedictin complete edition of Origen's works was undertaken by Dom Charles de la Rue, who published two volumes, and prepared the third. His nephew, Charles Vincent de la Rue, took care to have this printed in 1749, and added himself, in 1759, the fourth or last volume, with curious judicious critical notes on several parts of Huet's Origeniana; wherein he clears his author of many things laid to his charge by Huet, and especially by that learned prelate's friend, F. Petau; yet shews, against Halloix, Tillemont, and Ceiller, that he certainly fell into several dangerous errors against the eternity of hell torments, &c. though never with obstinacy; and that he undoubtedly died in the bosom of the catholic church.

horting him to look on the crown that was offered him with courage and joy; adding this clause: "Take heed, sir, that for our sakes you do not change your mind." Leonides was accordingly beheaded for the faith in 202. His estates and goods being all confiscated and seized for the emperor's use, his widow was left with seven children to maintain, in the poorest condition imaginable; but divine providence was both her comfort and support. Suidas informs us, that St Leonides was honoured with the episcopal character; which Dom Vincent de la Rue confirms, by the authority of two Vatican MSS. copies of St Jerom's catalogue of illustrious writers. See Euseb. Hist. l. 6. c. 12. and Chron. ad an. 10. Severi. Also St Jerom, Catal. c. 54.

St Rufus or Rufin, Anchoret at Glendaloch, near Dublin, in Ireland. Engus invokes him among the principal saints who lay buried in the famous church of Glendaloch. Colgan says he was ordained bishop before his death. See his MS. continuation, 22. Apr.

APRIL XXIII.

St GEORGE, M.

About the year 303.

St George is honoured, in the catholic church, as one of the most illustrious martyrs of Christ. The Greeks have long distinguished him by the title of *the great martyr*, and keep his festival an holyday of oblition. There stood formerly in Constantinople five or six churches dedicated in his honour; the oldest of which was always said to have been built by Constantine the Great; who seems also to have been the founder of the church of St George, which stood over his tomb in Palestine. Both these churches were certainly built under the first Christian emperors. In the middle of the sixth age, the emperor Justinian erected a new church, in honour of this saint, at Bizanes, in Lesser Armenia: the emperor Mauritius founded one in Constantinople. It is related, in the life of St Theodorus of Siceon, that

he served God a long while in a chapel which bore the name of St George, had a particular devotion to this glorious martyr, and strongly recommended the same to Mauritius, when he foretold him the empire. One of the churches of St George in Constantinople, called Manganes, with a monastery adjoining, gave to the Hellespont the name of the Arm of St George. To this day is St George honoured as principal patron, or tutelar saint, by several eastern nations, particularly the Georgians. The Byzantine historians relate several battles to have been gained, and other miracles wrought, through his intercession. From frequent pilgrimages to his church and tomb in Palestine, performed by those who visited the Holy Land, his veneration was much propagated over the West. St Gregory of Tours mentions him as highly celebrated in France, in the sixth century. (1) St Gregory the Great ordered an old church of St George, which was fallen to decay, to be repaired. (2) His office is found in the sacramentary of that pope, and many others. (3) St Clotildis, wife of Clovis, the first Christian king of France, erected altars under his name; and the church of Chelles, built by her, was originally dedicated in his honour. The ancient life of Droctovæus mentions, that certain relicks of St George were placed in the church of St Vincent, now called St German's, in Paris, when it was first consecrated. Fortunatus of Poitiers wrote an epigram on a church of St George, in Mentz. The intercession of this saint was implored, especially in battles, and by warriors, as appears by several instances in the Byzantine history, and he is said to have been himself a great soldier. He is at this day the tutelar saint of the republic of Genoa; and was chosen by our ancestors in the same quality under our first Norman kings. The great national council held at Oxford in 1222, commanded his feast to be kept a holyday of the lesser rank throughout all England (4). Under his name and ensign was instituted by our victorious king Edward III. in 1330,

(1) L. de Glor. Mart. c. 101. (2) L. 19. ep. 75. p. 1173. ed. Ben. (3) Not. Menardi in Sacram. S. Greg. (4) Conc. T. 11. p. 275.

the most noble Order of knighthood in Europe, consisting of twenty-five knights besides the sovereign. Its establishment is dated fifty years before the knights of St Michael were instituted in France by Lewis XI; eighty years before the Order of the Golden Fleece, established by Philip the Good, duke of Burgundy; and one hundred and ninety before the Order of St Andrew was set up in Scotland by James V. The emperor Frederic IV. instituted in 1470, an Order of knights in honour of St George? and an honourable military Order in Venice bears his name. (5)

The extraordinary devotion of all Christendom to this saint (*a*) is an authentic proof how glorious his triumph and name have always been in the church. All his acts relate, that he suffered under Dioclesian at Nicomedia. Joseph Assemani (6) shews, from the unanimous consent of all churches, that he was crowned on the 23d of April. According to the account given us by Metaphrastes, he

(5) See F. Honore, Hist. des Ordres de Chevalerie. T. 4. Also Ashmole's Order of the Garter; Austin's Register; and Pott's Antiquities of Windsor and Hist. of this Order, 4to. 1749, with the MSS. notes of Dr Buswel, canon of Westminster. (6) Jos. Assemani in Calend. Univer. T. 6. p. 284. See Memoires de l'Academie des Inscript. T. 26. p. 436.

(*a*) Certain ancient heretics forged false acts of St George, which the learned pope Gelasius condemned in his famous Roman council in 494. Calvin and the Centuriators call him an imaginary saint: but their slander is confuted by most authentic titles and monuments. Jurieu (Apol. de Reform. T. 1.) Reynolds and Echard blush not to confound him with George the Arian usurper of the see of Alexandria, the infamous persecutor of St Athanasius and the catholics, whom he endeavoured to dragoon into Arianism, by butchering great numbers, banishing their bishops, plundering the houses of orphans and widows, and outraging the nuns with the utmost barbarity, till the Gentiles, exasperated by his cruelties, and scandalous behaviour, massacred him under Julian. The stories of the combat of St George with the magician Athanasius, and the like trumpery, came from the mint of the Arians, as Baronius takes notice: and we find them rejected by pope Gelasius and the other catholics, who were too well acquainted with the Arian wolf, whose acts they condemned, to confound him with this illustrious martyr of Christ. Though the forgeries of the heretics have been so blended with the truth in the history of this holy martyr, that, as we have it, there is no means of separating the sterling from the counterfeit. See in Dr Heylin's history of St George, the testimonies of writers in every age from Gelasius I, in 492, downwards, concerning this holy martyr.

was born in Cappadocia, of noble Christian parents. After the death of his father, he went, with his mother, into Palestine, she being a native of that country, and having there a considerable estate, which fell to her son, George. He was strong and robust in body, and having embraced the profession of a soldier, was made a tribune or colonel in the army. By his courage and conduct, he was soon preferred to higher stations by the emperor Diocleſian. When that prince waged war against the Christian religion, St George laid aside the marks of his dignity, threw up his commission and posts, and complained to the emperor himself of his severities and bloody edicts. He was immediately cast into prison, and tried, first by promises, and afterward put to the question, and tortured with great cruelty: but nothing could shake his constancy. The next day he was led through the city, and beheaded. Some think him to have been the same illustrious young man who tore down the edicts when they were first fixed up at Nicomedia, *(b)* as Lactantius relates, in his book *On the Death of the Persecutors*, and Eusebius in his history (7). The reason why St George has been regarded as the patron of military men, is partly upon the score of his profession, and partly upon the credit of a relation of his appearing to the Christian army, in the holy war, before the battle of Antioch. The success of this battle proving fortunate to the Christians, under Godfrey of Bouillon, made the name of St George more famous in Europe, and disposed the military men to implore, more particularly, his intercession. This devotion was confirmed, as it is said, by an apparition of St George to

(7) See the acts of St Anthimus and Comp.

(*b*) The proofs of this plausible conjecture, see in Papebroke, on St George, § 4. Apr. T. 3. p. 107. Eusebius mentions this anonymous martyr to have been apprehended at Nicomedia, the first victim of the persecution, upon the approach of Easter day, which fell that year on the 18th of April; so that he seems to have been apprehended on Good Friday, and, after having been tortured for eight days, to have received his crown on the Friday following, the 23d of April. His body was most easily transported, in the time of the persecution, from Nicodemia, near the Propontis, into the Mditerranean sea, and to Joppe, in Palestine. See, also, Jos. Assemani Comment. in Cal. Univ.

our king, Richard I. in his expedition against the Saracens: which vision being declared to the troops, was to them a great encouragement, and they soon after defeated the enemy (8). St George is usually painted on horseback, and tilting at a dragon under his feet: but this representation is no more than an emblematical figure, purporting that, by his faith and Christian fortitude, he conquered the devil, called the dragon in the Apocalypse.

Though many dishonour the profession of arms by a licentiousness of manners, yet, to shew us that perfect sanctity is attainable in all estates, we find the names of more soldiers recorded in the martyrologies than almost of any other profession. Every true disciple of Christ must be a martyr in the disposition of his heart, as he must be ready to lose all, and to suffer any thing rather than to offend God. Every good Christian is also a martyr, by the patience and courage with which he bears all trials. There is no virtue more necessary, nor of which the exercise ought to be more frequent, than patience. In this mortal life, we have continually something to suffer, from disappointments in affairs, from the severity of the seasons, from the injustice, caprice, peevishness, jealousy, or antipathy of others, and from ourselves, in pains either of mind or body. Even our own weaknesses and faults are to us subjects of patience. And, as we have continually many burdens both of our own and others to bear, it is only in patience that we are to possess our souls. This affords us comfort in all our sufferings, and maintains our souls in unshaken tranquillity and peace. This is true greatness of mind, and the virtue of heroic souls. But alas! every accident ruffles and disturbs us: and we are insupportable even to ourselves. What comfort should we find, what peace should we enjoy, what treasures of virtue should we heap up, what an harvest of merits should we reap, if we had learned the true spirit of Christian patience? This is the martyrdom, and the crown of every faithful disciple of Christ.

(8) See Dr Heylin's history of St George.

ON THE SAME DAY.

St ADALBERT, Bishop of Prague, M. He was born of noble parentage, in Bohemia, in 956, and received, at baptism, the name of Woytiech, which, in the Sclavonian tongue, signifies *Help of the Army*. In his childhood his parents saw themselves in great danger of losing him by sickness, and, in that extremity, consecrated him to God, by vow, before the altar of the Blessed Virgin, saying, "O Lord, let not this son live to us, but to you, among the clergy, and under the patronage of your Mother." The child hereupon recovering, was sent by them, without delay, to Adalbert, archbishop of Magdebourg, to be educated in piety and learning. The archbishop provided him with the ablest masters, and at confirmation, gave him his own name, Adalbert, or Albert. The noble pupil, in his progress in learning, outdid the highest expectations of his spiritual father and master; but made piety his principal study. The hours of recreation he spent chiefly in prayer, and in secretly visiting and relieving the poor and the sick. After nine years the archbishop died, in 981, and our saint returned into Bohemia, with an useful library which he had collected. In 983, he was promoted to holy orders by Diethmar, bishop of Prague. That prelate fell sick soon after, and, drawing near his end, cried out, in a manner that terrified all the by-standers, that the devils were ready to seize his soul, on account of his having neglected the duties of his charge, and pursued with eagerness the riches, honours, and pleasures of the world. Adalbert, who had been present at that prelate's death in these sentiments, was not only terrified with the rest, but, being touched with the liveliest sentiments of compunction for whatever he had done amiss in the former part of his life, put on a hair-shirt, went from church to church in the habit of a penitent, to implore God's mercy; and dealt out his alms with a very liberal hand. An assembly was held a few days after, for the choice of a successor, and Adalbert's opposition proving ineffectual to prevent his election to the vacant bishopric, he received episcopal ordination at the hands of the arch-

bishop of Mentz, in 983. From that day he was never seen to smile, and being asked the reason, made this answer: "It is an easy thing to wear the mitre and a cross; but it is a most dreadful circumstance to have an account to give of a bishoprick to the judge of the living and the dead." He entered Prague barefoot, and was received by Boleslas, prince of Bohemia, and all the people, with great joy. His first care was to divide the revenues of his see into four parts, allotting the first to the support of the fabric and ornaments of his church; the second to the maintenance of his canons, and the third to the relief of the poor: reserving the fourth for himself and his houshold, in which he constantly maintained twelve poor men, in honour of the twelve apostles, and allowed provisions to a much greater number on festivals, besides employing his own patrimony in alms. He had in his chamber a good bed, but on which he never lay; taking his short rest on a sackcloth, or on the bare floor. His fasts were frequent, and his whole life most austere. He preached almost every day, and visited the poor in their cottages, and the prisoners in their dungeons. A great part of his diocese had continued till then involved in the shades of idolatry, and the rest were barbarians in their manners, slaves to their passions, and Christians only in name. Finding them, by inveterate habits, and long connivance, incorrigibly fixed in their evil courses, he made a journey to Rome, and obtained of pope John XV. leave to retire in 989. He visited mount Cassino, and put on the monastic habit, together with his brother Gaudentius, at St Boniface's, in Rome. He took the last place in the monastery, and preferred always the meanest offices in the house. After five years, the archbishop of Mentz, in 994, urged the pope to send him back to his bishopric. His Holiness, upon mature deliberation on the affair, ordered him to return; but declared him at full liberty to withdraw a second time, in case the people continued disobedient and incorrigible as before. At his arrival in Prague, the inhabitants received him with great acclamations, and readily promised an exact obedience to his directions, but proved as deaf to his admonitions as ever.

Seeing himself useless here, and only in danger of losing his own soul, he left them, pursuant to the licence he had received, and preached the gospel in Hungary; where among others he instructed their king Stephen, famous afterward for his sanctity: Though this event more probably happened on his former departure from Prague, about six years before. At his return to his monastery in Rome, his abbot Leo made him prior, in which station he behaved with his usual humility, and condescension to the meanest offices of the house. The emperor Otho III. was so much delighted with his conversation, that he could scarce bear him out of his sight. At the repeated solicitations of the archbishop of Mentz, pope Gregory V. sent him once more to his diocese. On the news of his approach the barbarous citizens, having at their head Boleslas, the wicked prince of Bohemia, massacred several of his relations, and burnt their castles and towns. The bishop, being informed of these outrageous measures, instead of proceeding on his journey to Prague, went to his friend Boleslas, then duke, and afterward the first king of Poland, who after some time advised him to send deputies to the people of Prague, to know if they would admit him as their bishop, and obey his directions, or not. The message was received with scorn, and they returned for answer, that there was too great an opposition between his ways and theirs, for him to expect to live in peace among them: that they were convinced it was not a zeal to reform them, but a desire to revenge the death of his relations, that prompted him to seek a re-admission; which if he attempted, he might be assured of meeting with a very indifferent reception. The saint took this refusal of his people for a sufficient discharge for the present; which made him direct his thoughts to the conversion of infidels with which Poland and Prussia then abounded. Having converted great numbers in Poland, he, with his two companions Bennet and Gaudentius, went into Prussia, which had not as yet received the light of the gospel, and made many converts at Dantzick. Being conveyed thence into a small island, they were presently surrounded by the savage inhabitants, who loaded them with injuries; and

one of them coming behind the saint as he was reciting the psalter, knocked him down with the oar of a boat; upon which he returned thanks to God, for thinking him worthy to suffer for the sake of his crucified Redeemer. St Adalbert and his companions attempted after this, to preach the gospel in another place in the neighbourhood, but with no better success; being told, on their arrival, that if they did not depart the next day, it should cost them their lives. They accordingly withdrew, in order to provide for their safety, and had laid themselves down to take a little rest after their fatigues; when, being pursued, they were overtaken by a party of the infidels, by whom they were seized, and bound as victims destined for a sacrifice. St Adalbert offered his life to God, by an ardent prayer, in which he begged of him the pardon and salvation of his murderers. The priest of the idols first pierced him in the breast with his lance, saying: "You ought now to rejoice; for you had it always in your mouth that it was your desire to die for Christ." Six others gave him each a stab with their lances; of which seven wounds he died on the 23d of April 997. The heathens cut off his head, and fixed it on a pole: his two companions they carried away captives. Boleslas, duke of Poland, bought the corpse of the martyr at a great price, and translated it to the abbey of Tremezno, with great solemnity, and from thence, in 998, to Guesna, where it is kept with great honour in the cathedral, and has been rendered famous by many miracles. In the catalogue of the rich treasury of relicks, kept in the electoral palace of Hanover, printed at Hanover, in folio, in 1713, is mentioned a portion of those of St Adalbert, in a precious shrine.

St Adalbert is styled the apostle of Prussia, though he only planted the faith at Dantzick. The present king of Prussia, in his elegant memoirs of the house of Brandenburgh, (1) tells us, that the conversion of the country of Brandenburg, was begun by the conquests and zeal of Charlemagne, and completed in 928, under Henry the Fowler, who again subdued that territory: that the Prussians were originally Sarmatians, the most

(1) P. 36. and 264.

savage of all the northern idolaters; that they adored their idols under oak trees, being strangers to the elegance of temples: and that they sacrificed prisoners, taken from their enemies, to their false gods. After the martyrdom of St Adalbert, three kings of Poland, all named Boleslas, attempted in vain to subdue them. The Teutonic knights, in 1239, conquered that country, and planted Christianity in it. See the two lives of St Adalbert, written soon after his death, with the remarks of Henschenius, Apr. T. 3. p. 174. Also John Dlugloss, alias Longinus, Hist. Polonicâ, p. 112. Dithmar, Chronici, l. 4. & Chronicon Hildesheimense.

St GERARD, Bishop of Toul, C. Gerard was descended of a noble family, and born at Cologne. His father's name was Ingranne; his mother, who was called Emma, was struck dead with lightning. Gerard, then in his youth, was much afflicted at this accident, and from that time consecrated himself entirely to a life of penance and devotion. Some time after, he took the clerical tonsure, and entered himself in a community of clergy, who performed the divine office in the church of St Peter, which was the cathedral, and followed the institute of the regular canons, probably either of St Crodegang, or of Aix-la-Chapelle. The reputation of Gerard's fervent piety reached the imperial court, and whilst he was cellerer in this community, he was promoted to the bishopric of Toul, vacant by the death of St Gauzlin, in the beginning of the year 963. Bruno, archbishop of Cologne, and duke of Lorraine, prime minister or general-lieutenant of the empire, to his brother Otho I. advanced him to that dignity, which the saint accepted only by compulsion, and in obedience to his superiors. He recited every day thirteen canonical hours, by joining the office of the monks with that of the canons, of which we have several other examples in that age. The holy scriptures, and the lives of the saints, he read daily, and meditated on them good part of the night. He had an extraordinary talent at preaching, which he exercised with great assiduity, often sending zealous clergymen to preach in country parishes. He rebuilt his

cathedral dedicated to St Stephen, in 981, though the structure which we now see, was only raised in 1447. The monastery of St Evre or Aper, (which had been founded by that holy bishop of Toul toward the end of the fifth century), was enriched by our saint, in which his predecessor, St Gauzlin, had settled the rule of St Bennet, till then unknown in that province, says Widric. Le Cointe and F. Benoit the Capucin (1) think the rule of Agaunum, or rather that of St Columban, was before observed in that house. St Gauzlin had founded in another suburb of Toul, a new monastery in honour of St Mansuy, or Mansuet, the first apostle of that country. This St Gerard took particularly under protection, and became its principal and most munificent founder. The church of St Gengou, at Toul, and some others, were also founded by St Gerard, who, out of devotion to St Martin, whom he regarded as his principal patron and model, was a particular benefactor to the monastery of St Martin on the Meuse, near Sorcy, in his diocese. In 981 he made a pilgrimage to Rome, and in 982 exerted his charity in a wonderful manner, in relieving the poor in his diocese in the time of a great famine, and afterward under a dreadful pestilence. All the abbeys of the country were recommended to his care by the emperor Otho II. in 974, and he founded the great hospital at Toul: also a community of Scotish (or Irish) and Greek monks. The reputation of the Scotish monks whom St Cadroe had lately placed at St Clement's, at Metz, and in other parts, was such, that St Gerard thought something wanting to his diocese till he had procured a settlement for some of these servants of God in it. These Greek monks established schools in their language, which were very useful and remarkable, as appears by the great progress which cardinal Humbert, in his youth a monk at Moien-Moutier, in Lorraine, and many others, made in that literature. The Scots also taught the sciences. For by the great encouragement which St Gauzlin and St Gerard gave to learned men, and to useful studies, during the sixty years which they successively governed the diocese of

(1) Benoit Picard, Hist. de Toul, p. 234.

Toul, it became one of the most flourishing provinces in the church for learning and piety. (2) St Gerard dreaded that learning which makes not men more humble, and more virtuous. To shun this fatal rock, upon which so many students split, he took great care that all scholars, especially those who were destined to the church, applied themselves still with greater solicitude and assiduity to all the exercises of an interior life than to their studies. By making this the constant rule of his own conduct, he had not the regret which a certain great man (3) is said to have expressed in his last moments, for having taken more pains to cultivate his understanding with science, than to correct and improve his will by virtue. By mortification, compunction, and heavenly contemplation, he nourished in his soul a constant spirit of devotion, which is the spring of a spiritual life, and which consists in a close uninterupted union of the heart to God. By this, he daily forgot the world, and banished its love more and more perfectly out of his heart, purified more and more its affections, and raised his soul continually to higher degrees of perfection in the divine love, and in all other virtues. In his heavenly contemplations he found, by his own experience, in a manner which words can never teach, that in the lowest degree of this exercise, God often communicates himself to a soul with such excess of sweetness, that a thousand years spent in all the pleasures which the world can afford, bear no proportion to what a soul tastes in one minute with her God. His conversation had such charms to him, and his divine love filled his soul with such inexpressible chaste delights, that it seemed as it were impossible to him for his soul to love any other thing but God, or to find any satisfaction but in him, and in his love and holy will. St Gerard passed from these exercises and labours to the full possession of God, in the eternal kingdom of his glory, on the night between the 22d and 23d of April, in the year 994, having been bishop thirty-one years. Widric, the learned and pious abbot of St Aper's, or Evre's, at Toul, and

(2) See Dom Clemencez, Hist. Liter. T. 6. p. 29 and 57.
(3) Cardinal du Perron.

reformer of that and several other great abbeys in those parts, by order of Bruno, who was made bishop of Toul in 1026, wrote the life of St Gerard. Bruno being raised to the popedom in 1048, under the name of Leo IX. canonized St Gerard, with great pomp, in a council which he held at Rome in 1050. (4) Being at Toul the same year, he caused his body to be taken up and enshrined on the 30th of October (5). After this ceremony, Widric added a second book to the life of St Gerard, on his canonization; and afterward a third on the translation of his relicks, with an account of some miracles. This work, which is edifying and well wrote, is given imperfect by Henschenius (6), but entire by Dom Martenne (7), and by Dom Calmet, in his proofs of his history of Lorraine (8). It had been before published in French, with long notes, by F. Benedict Picard the capuchin, in 1700, in 12mo. That author reprinted the same in his Ecclesiastical and Civil History of Toul, which he published in that city in 1707.

St Ibar or Ivor, Bishop in Ireland. The acts of St Ibar, and some other monuments, say that he was ordained bishop at Rome, and preached in Ireland with St Kiaran, St Ailbeus, and St Declan, a little before St Patrick arrived there: but others, quoted by Usher, tell us that St Ibar was consecrated bishop by St Patrick. He preached in Meath and Leinster, and built a monastery in Beg-erin, or *Little Ireland*, a small island on the coast of Kenselach (which was anciently a considerable province of Leinster). In this monastery he trained up, with many others, St Abban, his nephew, by his sister Mella, married to Cormac, king of Leinster. St Abban was afterward abbot of the monastery of Magarnoide, in Kenselach. St Ibar divided his time between the labours of his apostolic mission in the country, and the sweet repose of contemplation in his mo-

(4) See his decretal for this canonization in Widric, l. 2. Mabillon, Sæc. 5. Ben. & Annal. T. 4. Item in Novo Codice Canonizationum, & Conc. T. 6. part. 1. ed. Regiæ Paris 1714. (5) Bened. XIV. de Canoniz. l. 1. c. 8. n. 8. T. 1. p. 63. (6) Bolland. T. 3. Apr. p. 206. 213. (7) Anecd. T. 3. p. 1048. (8) Apend. monum. T. 4. part. 2. p. 137.

nastery, where he died about the year 500, according to the Ulster annals His relicks were kept with singular veneration in this monastery of Beg-erin. See Usher's antiq. c. 16. p. 414. & Chron. ib. p. 515. Also Colgan's MSS. 22. Apr.

APRIL XXIV.

St FIDELIS, of Sigmarengen, M.

From the process of his canonization, and other memoirs collected by F. Theodore of Paris, of the same Order of Capuchin friars. See the acts of the canonization of SS. Fidelis of Sigmarengen, Camillus de Lellis, Peter Regalati, Joseph of Leonissa and Catharine Ricci by Benedict XIV. printed in 1749, folio. On St Fidelis, p. 101. 179. and the bull for his canonization, p. 516.

A. D. 1622.

He was born in 1577, at Sigmarengen, a town in Germany, in the principality of Hoinvenzollern. The name of his father was John Rey. The saint was christened Mark, performed his studies in the university of Fribourg in Switzerland, and, whilst he taught philosophy, commenced doctor of laws. He at that time never drank wine, and wore a hair shirt. His modesty, meekness, chastity, and all other virtues, charmed all that had the happiness of his acquaintance. In 1604, he accompanied three young gentlemen of that country, on their travels through the principal parts of Europe. During six years which he continued in this employment, he never ceased to instil into them the most heroic and tender sentiments of piety. He received the holy sacrament very frequently, particularly on all the principal holidays: In every town where he came, he visited the hospitals and churches, passed several hours on his knees, in the presence of the blessed sacrament, and gave to the poor sometimes the very clothes off his back. After this he practised the law, in quality of counsellor or advocate, at Colmar in Alsace, with great reputation, but with greater virtue. Justice and religion directed all his actions. He scrupulously forbore all invectives, detractions, and whatever might affect the re-

putation of any adversary. His charity procured him the surname of counsellor and advocate for the poor; but the injustices of a colleague, in protracting law-suits for gain, and his finding fault with our saint for producing all his proofs for his clients in the beginning, in order to the quicker dispatch, gave him a disgust of a profession which was to many an occasion of sin, and determined him to enter among the Capuchin friars.(a) He first received holy orders, and having said his first mass in their convent at Fribourg, on the feast of St Francis, in 1612, he consecrated himself to God by taking the habit. The guardian gave him in religion the name of *Fidelis*, or *faithful*, alluding to that text of the Apocalypse, which promises a crown of life to him who shall continue *faithful* to the end. From that moment humiliations, macerations, and implicit obedience, were his delight. He overcame temptations by discovering them to his director, and submitting to his advice, with regard to his conduct under them. By his last will he bequeathed his patrimony to the bishop's seminary, for the establishment of a fund for the support of poor students, to whom he also left his library; and gave the remainder of his substance to the poor. In regard to dress and furniture, he always chose that for his own use, which was the least valuable and convenient. He fasted Advent, Lent, and Vigils, on bread and water, with dried fruits, tasting nothing which had been dressed by fire. His life was a continued prayer and recollection, and at his devotions he seemed rather like an angel than a man. His earnest and perpetual petition to God was, that he would always preserve him from sin, and from falling into tepidity or sloth in his service. He sought the most abject and most painful employments even when superior; knowing that God exalts those highest who have here humbled themselves the lowest and the nearest to their own nothingness. He had no sooner finished his course of theology, than he was employed in preaching and in hearing confessions;

(a) These are an austere reformation of the Franciscans, or Grey-Friars, commenced in Italy in 1528, by friar Matthew de Basci, and approved by Clement VII.

and being sent superior to the convent of Weltkirchen, that town and many neighbouring places were totally reformed by his zealous labours, and several Calvinists converted. The Congregation *de propagandâ fide* sent to father Fidelis a commission to go and preach among the Grisons; and he was the first missionary that was sent into those parts, after that people had embraced Calvinism. Eight other fathers of his Order were his assistants, and laboured in this mission under his direction. The Calvinists of that territory, being incensed at his attempt, loudly threatened his life, and he prepared himself for martyrdom on entering upon this new harvest. Ralph de Salis, and another Calvinist gentleman, were converted by his first conferences. The missionary penetrated into Pretigout, a small district of the Grisons, in 1622, on the feast of the Epiphany, and gained every day new conquests to Christ; the conversion of which souls ought to be regarded as more the fruit of the ardent prayers in which he passed great part of the nights, than of his sermons and conferences in the day. These wonderful effects of his apostolic zeal, whereof the bishop of Coire sent a large and full account to the Congregation *de propagandâ*, so enraged the Calvinists in that province, who had lately rebelled against the emperor their sovereign, that they were determined to bear with them no longer. The holy father having notice of it, thought of nothing but preparing himself for his conflict, passing whole nights in fervent prayer before the blessed sacrament, or before his crucifix, and often prostrate on the ground. On the 24th of April 1622, he made his confession to his companion with great compunction, said mass, and then preached at Gruch, a considerable borough. At the end of his sermon, which he delivered with more than ordinary fire, he stood silent on a sudden, with his eyes fixed on heaven, in an extasy, during some time. He foretold his death to several persons in the clearest terms, and subscribed his last letters in this manner: "Brother Fidelis, who will be shortly the food of worms." From Gruch he went to preach at Sevis, where, with great energy, he exhorted the catholics to constancy in the

faith. A Calvinist having discharged his musket at him in the church, the catholics intreated him to leave the place. He answered, that death was his gain and his joy, and that he was ready to lay down his life in God's cause. On his road back to Gruch, he met twenty Calvinist soldiers with a minister at their head. They called him false prophet, and urged him to embrace their sect. He answered: "I am sent to you to confute, not to embrace your heresy. The catholic religion is the faith of all ages, I fear not death." One of them beat him down to the ground, by a stroke on his head with his backsword. The martyr rose again on his knees, and, stretching out his arms in the form of a cross, said with a feeble voice: "Pardon my enemies, O Lord: blinded by passion they know not what they do. Lord Jesus have pity on me. Mary, mother of Jesus, assist me." Another stroke clove his skull, and he fell to the ground and lay weltering in his blood. The soldiers, not content with this, added many stabs in his body, and hacked his left leg, as they said, to punish him for his many journies into those parts to preach to them. A catholic woman lay concealed near the place during this butchery; and after the soldiers were gone, coming out to see the effects of it, found the martyr's eyes open, and fixed on the heavens. He died in 1622, the forty-fifth year of his age, and the tenth of his religious profession. He was buried by the catholics the next day. The rebels were soon after defeated by the imperialists, an event which the martyr had foretold them. The minister was converted by this circumstance, and made a public abjuration of his heresy. After six months, the martyr's body was found incorrupt, but the head and left arm separate from the trunk. These being put into two cases, were translated from thence to the cathedral of Coire, at the earnest suit of the bishop, and laid under the high altar with great pomp; the remainder of the corpse was deposited in the Capuchins church at Weltkirchen. Three miracles, performed by his relicks and intercession, out of three hundred and five produced, are inserted in the decree of his beatification, published by pope Benedict XIII. in 1729. Other mira-

cles were proved, and the decree of his canonization was published by Benedict XIV, in 1746. The 24th of April is appointed the day of his festival, and his name is inserted in the Roman martyrology. See the acts of his canonization: also his life wrote by Dom Placid, abbot of Weissenau, or Augia Brigantina, published by Dom Bernard Pez, librarian in the famous abbey of Melch in Austria, in his *Bibliotheca Ascetica*, T. 10. p. 403.

To contribute to the conversion of a soul from sin, is something far more excellent than to raise a dead body to life. This must soon fall again a prey to death; and only recovers by such a miracle the enjoyment of the frail and empty goods of this world. But the soul which, from the death of sin is raised to the life of grace, is immortal, and from a slave of the devil, and a firebrand of hell, passes to the inestimable dignity and privileges of a child of God: by which divine adoption she is rescued out of the abyss of infinite misery, and exalted to the most sublime state of glory and happiness, in which all the treasures of grace and of heaven are her portion for ever. Hunger, thirst, watchings, labours, and a thousand martyrdoms, ought to seem nothing to one employed in the sacred ministry, with the hopes of gaining but one sinner to Christ. Moreover, God himself will be his recompence, who is witness, and keeps a faithful account of all his fatigues and least sufferings.

ON THE SAME DAY.

St Mellitus, Archbishop of Canterbury, C. He was a Roman abbot, whom St Gregory sent over hither in 601, at the head of a second colony of missionaries to assist St Austin, by whom he was ordained the first bishop of London, or of the East-Saxons, baptized Sebert the king with a great part of his nation: and, by his liberality, in 604, laid the foundation of the cathedral church of St Paul's, and, in 609, of the monastery of St Peter at Thorney, which was rebuilt by King Edgar, and again most sumptuously by St Edward the Confessor, and is now called Westminster. This christian

and learned prince, dying about 616, left his dominions to his three sons, Sexred, Seward, and Sigebert, whom he had not been so happy as to recover from their idolatry, though they had kept their heathenism private during their father's life. After his death, they declared themselves pagans, and gave their subjects the liberty of returning to their former idolatrous worship. Yet when they saw our holy bishop at the altar, and giving the blessed eucharist to the people, they would not be satisfied, unless he would give them some of that fine white bread, as they called it, he was used to give their father. He told them their request should be granted, on condition they would be baptized as their father was; but this they would not hear of, alleging they had no need of baptism, but still insisted on receiving the consecrated bread; and, on the bishop's refusal to gratify them in their unreasonable request, they banished him their dominions. These three princes, after a reign of six years, going on an expedition against the West Saxons, were all slain in battle. But, though the chief promoters of paganism were taken off, their people, being inured again to idolatry, did not return to the faith before the year 628, according to the Saxon annals. St Mellitus passed over to France, but soon returned, and upon the death of St Laurence, in 619, was translated to the see of Canterbury, being the third archbishop of that see. Whilst sick of the gout, he, by his prayers, stopped a furious conflagration, which had already laid no small part of that city in ashes, and which no hands had been able to get under. He died April the 24th, 624. See Bede, Le Neve's Fasti, Goscelin and Capgrave.

SS. BONA or BEUVE, and DODA, Virgins and Abbesses. St Beuve was of the royal blood of France, nearly related to king Dagobert, and one of the principal ladies of the court. She edified the whole kingdom by her virtues in the world above thirty years, but rejected all solicitations to marry, desiring to devote herself entirely to the service of God. Her brother, St Baudry, or Balderic, who had some years before founded the monastery of Montfaucon, which he governed in

quality of abbot, built a nunnery in honour of the Blessed Virgin, in the suburbs of Rheims, in 639: St Beuve there took the religious habit, and notwithstanding her tears and opposition, was chosen the first abbess of this house. By her example, she conducted her religious sisters in the perfect spirit of humility, poverty, mortification and prayer, and died in 673, leaving behind her a sweet odour of her sanctity and virtues to all France. She was succeeded by her niece St Doda, a faithful imitator of her spirit and virtues. The bodies of SS. Beuve and Dodo, were afterwards removed to St Peter's abbey within the city. The ancient history of their lives having been lost in a great fire, an anonymous author compiled another from the tradition of the nuns in the tenth century: a piece not much esteemed, omitted by Mabillon, but published by the Bollandists, 24 Apr. See on these holy virgins Flodoard, the learned canon of Rheims, who died in 966, in his curious history of the church of Rheims, l. 4. c. 38.

B. ROBERT, first abbot and founder of the great Benedictin monastery of Chaise-Dieu, in Latin *Casa Dei*, in the diocese of Clermont in Auvergne. He was brought up among the clergy of St Julian's at Brionde, and made canon and treasurer of that church. He built an hospital in that town, rebuilt about fifty churches, and out of a love of solitude and penance, retired with two companions to the spot, where three years after he founded his abbey, in which he governed three hundred monks. It became the head of a congregation of several Benedictin monasteries, and in 1640 was aggregated to that of St Maur. B. Robert died in 1067, on the 17th of April, and was interred on the 24th, on which he is honoured at Chaise-Dieu, and in other places in Auvergne. See Mabillon, Chatelain, &c.

APRIL XXV.

St MARK, Evangelist.

From Eusebius, St Jerom, &c collected by Tillemont, T. 2. p. 86. Calmet, T. 7. &c.

St Mark was of Jewish extraction. The style of his gospel abounding with Hebraisms, shews that he was by birth a Jew, and that the Hebrew language was more natural to him than the Greek. His acts say he was of Cyrenaica, and Bede from them adds, of the race of Aaron. Papias quoted by Eusebius (1,) St Austin (2), Theodoret and Bede say, he was converted by the apostles after Christ's resurrection. (*a*) St Irenæus (3) calls him the disciple and interpreter of St Peter, and according to Origen and St Jerom, he is the same Mark whom St Peter calls his son (4). By his office of *interpreter* to St Peter, some understood that St Mark was the author of the style of his epistles; others, that he was employed as a translator into Greek or Latin of what the apostle had written in his own tongue, as occasion might require. St Jerom and some others take him to be the same with that John, surnamed Mark, son to the sister of St Barnabas: but

(1) Hist. b. 3. c. 39. (2) L. 1. de cons. evang. c. 1. & in Faust. l. 1. 7. c. 3 (3) B. 3. c. 1. (4) 1 Pet. v. 13.

(*a*) Tillemont and others, upon the authority of those fathers, say he never was a disciple of Christ, but only of the apostles. Yet St Epiphanius tells us he was one of the seventy-two disciples, and forsook Christ after hearing his discourse on the Eucharist, John vi. but was converted by St Peter after the resurrection. (hær. 51. c. 5. p. 528.) Tillemont (Note 2. sur S. Jean Marc. T. 2. p. 556.) maintains that the evangelist was not John Mark, (who seems to have been the cousin of St Barnabas) because the latter desired to follow SS. Paul and Barnabas as an attendant in 51; whereas the evangelist seems to have arrived in Egypt in 49, and to have wrote his gospel at Rome before that time. On the contrary, F, Combefis thinks that the evangelist and John Mark are the same person. And Stilting the Bollandist, in the life of St John Mark, shews this to be the most probable opinion, as nothing occurs in the sacred writings which proves them to have been different persons. See Stilting, T. 7. Sept. ad diem 27. p. 387.

it is generally believed they were different persons: and that the latter was with St Paul in the East, at the same time that the evangelist was at Rome or at Alexandria. According to Papias and St Clement of Alexandria, he wrote his gospel at the request of the Romans; who, as they relate (5), desired to have that committed to writing which St Peter had taught them by word of mouth. Mark, to whom this request was made, did accordingly set himself to recollect what he had, by long conversation, learned from St Peter; for it is affirmed by some, that he had never seen our Saviour in the flesh. St Peter rejoiced at the affection of the faithful; and, having revised the work, approved of it, and authorised it to be read in the religious assemblies of the faithful. Hence it might be, that, as we learn from Tertullian (6), some attributed this gospel to St Peter himself (*b*). Many judge, by comparing the two

(5) Eus. Hist. b. 2. c. 16. (6) Tert. cont. Marcion. b. 4. c. 5.

(*b*) St Epiphanius, (hær. 51.) S. Gregory Nazianzen, (Or. 25. & carm. 34.) St Jerom, (Cat.) &c. affirm the same. Baronius (ad an. 45.) and Selden think his gospel was first written in Latin, because it was compiled for the benefit of the Romans: but the Greek language was commonly understood among them. St Austin, St Jerom, and most of the ancients, suppose the Greek certainly to be the original; indeed the style itself shews it, and the learned are now commonly agreed in this point. An old manuscript of this gospel is kept in St Mark's treasury in Venice, and is there said to be the original copy, written by the evangelist himself. It is written, not on Egyptian papyrus, as Mabillon and Montfaucon too lightly imagined, but on a paper made of cotton, as Scipio Maffei, a complete judge, who narrowly examined it, assures us. (See his *Istoria Diplomatica*, priuted at Mantua in 4to, in 1727.) Misson thought it written in Greek, and that he read the word Κατα. But Montfaucon shews that he mistook *Bata* in Ibat autem for Κατα; and that the MS. is in Latin, as Ciaconi had well informed us. It was conveyed from Aquileia to Venice in the fifteenth century. The emperor Charles IV. in 1355, obtained from Aquileia, the last eight leaves, which are kept at Prague. The twenty leaves at Venice, with the last eight leaves at Prague, make the whole gospel of St Mark, which belongs to the other three gospels in the Forojulian MS. This MS. was written in the sixth century, and contains the oldest copy of St Jerom's version of the gospels. See Montfaucon, Diar. Italic. Calmet, Diss. sur l'Evang de St Marc. and principally Laur. a Turre's excellent letter to Bianchini, in this latter's Evangel. Quadrup. T. 4. p. 543.

gospels, that St Mark abridged that of St Matthew; for he relates the same things, and often uses the same words; but he adds several particular circumstances, and changes the order of the narration, in which he agrees with St Luke and St John. He relates two histories not mentioned by St Matthew, namely, that of the widow giving two mites (7), and that of Christ's appearing to the two disciples going to Emmaus. St Austin (8) calls him the *Abridger of St Matthew*. But Ceillier and some others think nothing clearly proves that he made use of St Matthew's gospel. This evangelist is concise in his narrations, and writes with a most pleasing simplicity and elegance. St Chrysostom (9) admires the humility of St Peter, (we may add also of his disciple St Mark), when he observes, that his evangelist makes no mention of the high commendations which Christ gave that apostle, on his making that explicit confession of his being the Son of God; neither does he mention his walking on the water; but gives at full length the history of St Peter's denying his Master, with all its circumstances. He wrote his gospel in Italy, and, in all appearance, before the year of Christ 49.

St Peter sent his disciples from Rome to found other churches. Some moderns say, St Mark founded that of Aquileia. It is certain, at least, that he was sent by St Peter into Egypt, and was by him appointed bishop of Alexandria, (which, after Rome, was accounted the second city of the world), as Eusebius, St Epiphanius, St Jerom, and others assure us. Pope Gelasius, in his Roman council, Palladius, and the Greeks, universally add, that he finished his course at Alexandria, by a glorious martyrdom. St Peter left Rome, and returned into the East, in the ninth year of Claudius, and forty-ninth of Christ. About that time St Mark went first into Egypt, according to the Greeks. The oriental Chronicle, published by Abraham Eckellensis, places his arrival at Alexandria only in the seventh year of Nero, and sixtieth of Christ. Both which accounts agree with

(7) Mark xii. (8) L. 1. de consens. evang. c. 2. (9) Hom. 38. and 85. in Mat.

the relation of his martyrdom, contained in the ancient acts published by the Bollandists, which were made use of by Bede and the oriental Chronicle, and seem to have been extant in Egypt in the fourth and fifth centuries. By them we are told, that St Mark landed at Cyrene in Pentapolis, a part of Lybia, bordering on Egypt, and, by innumerable miracles, brought many over to the faith, and demolished several temples of the idols. He likewise carried the gospel into other provinces of Lybia, into Thebais and other parts of Egypt. This country was heretofore, of all others, the most superstitious: but the benediction of God, promised to it by the prophets, was plentifully showered down upon it during the ministry of this apostle. He employed twelve years in preaching in these parts, before he, by a particular call of God, entered Alexandria, where he soon assembled a very numerous church (10), of which, it is thought, says Fleury, that the Jewish converts then made up the greatest part. And, it is the opinion of St Jerom and Eusebius, that these were the Therapeutes described by Philo (11), and the first founders of the ascetic life in Egypt (c).

The prodigious progress of the faith in Alexandria stirred up the heathens against this Galilean. The apostle therefore left the city, having ordained St Anianus bishop, in the eighth year of Nero, of Christ the sixty-second, and returned to Pentapolis, where he preached two years, and then visited his church of Alexan-

(10) B. 2. c. 16. (11) De vita contempl.

(c) This opinion Heylot, Montfaucon, and many others, have defended in ample dissertations; though others think these Therapeutes were originally a rigid sect of the Essenes among the Jews. Philo says, they were spread over all Egypt, that they lived retired from the world, disposed of their fortunes among their relations, read holy books, were much given to pious meditation, neither eat nor drank before sunset, and practised other austerities; and that some of their women observed perpetual virginity, out of motives of religion. But whether they were the disciples of St Mark or not, it is, however, certain, that from his time there were several Christians whom a desire of living after a more perfect manner than ordinary, induced to withdraw into the country about Alexandria, and to live retired, praying and meditating on the holy scriptures, working with their hands, and taking no subsistence before sunset, &c.

dria, which he found increased in faith and grace, as well as in numbers. He encouraged the faithful, and again withdrew, the oriental Chronicle says, to Rome. On his return to Alexandria, the heathens called him a magician, on account of his miracles, and resolved upon his death. God, however, concealed him long from them. At last, on the pagan feast of the idol Serapis, some that were employed to discover the holy man, found him offering to God the prayer of the *oblation*, or the mass. Overjoyed to find him in their power, they seized him, tied his feet with cords, and dragged him about the streets, crying out, that the ox must be led to Bucoles, a place near the sea, full of rocks and precipices, where probably oxen were fed. This happened on Sunday the 24th of April, in the year of Christ 68, of Nero the fourteenth, about three years after the death of SS. Peter and Paul. The saint was thus dragged the whole day, staining the stones with his blood, and leaving the ground strewed with pieces of his flesh; all the while he ceased not to praise and thank God for his sufferings. At night, he was thrown into prison, in which God comforted him by two visions, which Bede has also mentioned in his true martyrology. The next day the infidels dragged him, as before, till he happily expired on the 25th of April, on which day the Oriental and Western churches keep his festival. The Christians gathered up the remains of his mangled body, and buried them at Bucoles, where they afterwards usually assembled for prayer. His body was honourably kept there, in a church built on the spot in 310; and towards the end of the fourth age, the holy priest Philoromus made a pilgrimage thither from Galatia to visit this saint's tomb, as Palladius recounts. His body was still honoured at Alexandria under the Mahometans in the eighth age, in a marble tomb (12). It is said to have been conveyed by stealth to Venice in 815. Bernard, a French monk, who travelled over the East in 870, writes, that the body of St Mark was not then at Alexandria, because the Venetians had carried it to their isles (13). It is said to be deposited in the Doge's stately rich chapel of St Mark, in a secret place, under

(12) See Bolland. p. 352. (13) See Mabillon Act. Bened. p. 502.

one of the great pillars, that it may not be stolen. This saint is honoured by that republic with extraordinary devotion as principal patron.

The great litany is sung on this day to beg that God would be pleased to avert from us the scourges which our sins deserve. The origin of this custom is usually ascribed to St Gregory the Great, who, by a public supplication or litany, with a procession of the whole city of Rome, divided into seven bands or companies, obtained of God the extinction of a dreadful pestilence.(*d*) This St Gregory of Tours learned from a deacon who had assisted at this ceremony at Rome. (14) The station was at St Mary Major's, and this procession and litany were made in the year 590. St Gregory the Great speaks of a like procession and litany, which he made thirteen years after, on the 29th of August in the year 603, in which the station was at St Sabina's. (15) Whence it is inferred, that St Gregory performed this ceremony every year, though not on the 25th of April, on which day we find it settled in the close of the seventh century, long before the same was appointed for the feast of St Mark. (16) The great litany was received in France, and commanded in the council of Aix-la-Chapelle in 836, and in the Capitulars of Charles the Bald. (17) St Gregory the Great observed the great litany with a strict fast. On account of the Paschal time on the 25th of April, it is kept in several dioceses only with abstinence; in some with a fast of the Stations, or till None. (18)

(14) St Greg. Turon. l. 10. hist. Franc. c. 1. See also John the Deacon, Vita S. Greg l. 1. n. 42. (15) St Greg. M. l. 11. ep. 2. Indict. 6. (16) Beleth, c. 122. Fronto in Calend. p, 71, &c. (17) Capitular. l. 5. c. 158. & l. 6. c. 74. (18) See Thomassin du Jeune, part. 2. c. 21. Henschen. Apr. T. 3. p. 345.

(*d*) The Greek word Litany, which signifies Supplication, is mentioned by St Basil, (ep. 63. p. 97. T. 3.) as used in his time for a public supplication to implore the divine mercy. The Greeks repeated the form *Kyrie eleison*: the Latins retained the very words. St Gregory the Great added *Christe eleison* to answer the former. The invocation of the saints was added soon after St Gregory's time, as appears from some martyrologies of that age which falsely bear the name of St Jerom. See Florentin, admonit. 8. præv. p. 39, 40. Thomassin, Hist. des Fetes Mob. part. 2. p. 173, &c.

Nothing is more tender and more moving than the instructions which several councils, fathers and holy pastors, have given on the manner of performing public supplications and processions. The first council of Orleans orders masters to excuse their servants from work and attendance, that all the faithful may be assembled together to unite their prayers and sighs. A council of Mentz (19) commanded that all should assist barefooted, and covered with sackcloth; which was for some time observed in that church. St Charles Borromeo endeavoured, by pathetic instructions and pastoral letters, to revive the ancient piety of the faithful on the great litany and the rogation days. According to the regulations which he made, the supplications and processions began before break of day, and continued till three or four o'clock in the afternoon. On them he fasted himself on bread and water, and preached several times, exhorting the people to sincere repenance. A neglect to assist at the public supplications of the church is a grievous disorder, and perhaps one of the principal causes of the little piety and sanctity which are left, and of the scandals which reign amongst Christians. They cannot seek the kingdom of God as they ought, who deprive themselves of so powerful a means of drawing down his graces upon their souls. We must join this procession with hearts penetrated with humility, and spend some time in prayer, pious reading, and the exercises of compunction. What we are chiefly to ask of God on these days, is the remission of our sins, which are the only true evil, and the cause of all the chastisements which we suffer or have reason to fear. We must secondly beg, that God avert from us all scourges and calamities which our crimes deserve, and that he bestow his blessing on the fruits of the earth.

ON THE SAME DAY.

St Macull, in Latin Macallius, called by the common people Maughold, C. He was an Irish prince, and captain of robbers or free-booters, whom St Patrick converted to the faith. By baptism he was

(19) Can. 33.

so changed into a new man, as to appear at once to have put on perfectly the spirit of Christ. To cut off all dangerous occasions and commerce, he renounced the world, and retired into the Isle of Man, about thirty English miles long, and nine broad, situated toward the coast of Lancashire in England. In the acts of this saint, and in Gildas, it is called Eubonia, by Ptolemy Monoëda, from the British Mon-eitha, i. e. the *farther* or more northern Mona, to distinguish it from the Isle of Anglesey, on the coast of Wales, called by the ancients Mona. St Patrick had before sent to this island Germanus, whom he had ordained bishop, that he might plant a church there. He is honoured as the apostle of this island, and in his name is the cathedral church in Peel-castle dedicated. Upon the death of St Germanus, St Patrick sent thither two other preachers, named Conindrius and Romulus. In their time St Macull arrived there in an open boat, and, after their death, he is said to have been chosen bishop in 498, by the unanimous consent of the Manks nation. He had till then led an austere penitential life in the mountainous tract which from him is called St Maughold, and where a city was afterwards built, which bears the same name, though now scarce a village, Ramsey being the only town within this tract or parish. The saint by his labours and example exceedingly enlarged the kingdom of Christ in this island. In what year he died is uncertain. He is honoured in the British and Irish calendars.

A famous monastery formerly flourished in this island at Russin, now, from its wonderful castle, called Castletown, the present capital of the island, and residence of the governor. In Peeling, the ancient capital, besides the cathedral, there is a parish church, of which St Patrick is titular, and the old palace of the bishop. Out of the eighteen parishes of the island, St Maughold gives name to that of the part about Ramsey. In the church-yard is St Maughold's well of very clear water, received in a large stone coffin. The saint's chair, as it is called, is placed above, in which a person was formerly seated to drink a glass of the water for the cure of se-

veral disorders, especially from poison. His shrine was formerly shewn there, but was dispersed since the change of religion. See his life in Colgan's MSS. lives of Irish saints, on the 25th of April. Also the description of the Isle of Man given by Sacheverell, the governor, p. 11. and 110.

St ANIANUS, by Eusebius called ANNIANUS, second bishop of Alexandria. The acts of St Mark tell us that he was a shoemaker in that city, whose hand, wounded with an awl, St Mark healed when he first entered the city. Such was his fervour and progress in virtue and learning, that St Mark constituted him bishop of Alexandria, during his absence; and Anianus governed that great church four years with him, and eighteen years and seven months after his death, according to the Oriental chronicle. He died in the year 86, on the 26th of November; but is named in the Roman martyrology on the same day with St Mark. "He was a man," says Eusebius (1), "well-pleasing to God, and admirable in all things." St Epiphanius mentions a church in Alexandria built in his honour (2).

St PHÆBADIUS, called in Gascony FIARI, Bishop of Agen in Gaul, C. When the second Arian confession of faith was drawn up at Sirmium, and subscribed to by Osius in 358, St Phæbadius wrote against it with great success, and by his zeal put a check to that spreading evil, so that in Aquitain it was universally rejected. His book against the Arians, which is extant (1), is written in so masterly a manner, with such solidity, justness and close reasoning, as to make us regret the loss of his other works. In it he confutes this heretical confession of faith, and even in the more innocent parts discovers the secret wiles and subtle equivocations of its authors. In the council of Rimini, in 359, he zealously opposed the Arians, together with St Servatius of Tongres. These two prelates were at length imposed upon by the artful practices of Ursacius and Valens, to admit a captious proposition, without perceiving the

(1) Hist. l. 2. c. 24. (2) Hær. 69. c. 2. (1) Bibl. Patrum T. 4. p. 400.

poison which it contained. But discovering afterward the snare, they declared they had been deceived, and condemned what they had done at Rimini. (2) St Phæbabius, to repair this evil, redoubled his zeal in the council of Paris in 360, and in the council of Saragosa in Spain, in 380, and joined St Delphinus, archbishop of Bourdeax, his metropolitan, in all his labours for the faith. We have a learned, elegant and solid treatise, in which the council of Rimini is confuted, and Ursacius and Valens attacked, of which Dom Rivet proves (3) St Phæbadius to have been the author. A Greek translation of this piece is published among the discourses of St Gregory Nazianzen, it being the forty-ninth. St Phæbadius was alive in a very decrepit old age in 392, when St Jerom wrote his catalogue of illustrious men. The church of Agen places his festival on the 25th of April. See Tillemont, T. 6. p. 427. and Rivet, Hist. Liter. p. 266. and p. 30. T. 1. part. 2.

St Ivia or Ivo, (*a*) was a Persian bishop, who preached the faith in England about the same time with St Austin, in the seventh century; and having for some time prepared himself for his last passage by solitude, watching, prayer and fasting, at Slepe, now St Ive's, in Huntingdonshire, he there died and was buried. His body was found by a ploughman, in a pontifical habit and entire, in 1001, on the 24th of April. By the fame of miracles performed at his relicks many resorted to the place, and a Benedictin priory was there built, though the saint's body was soon after translated to the great abbey of Ramsey. Whitman, the third abbot at Ramsey, writ a book of the miracles wrought at his tomb, which was afterwards augmented by Goscelin, a monk of Canterbury, about the year 1096. Pope Alexander V. granted a licence to build a church to his honour in Cornwall, where his name was famous, and

(2) St Hilar Fragm. 11. St Hieron. l. 4. in Lucifer. n. 6. Theodoret. l. 2. Hist. c. 17. St Sulpic. Sev. Hist. l. 2. n. 16. (3) Hist. Liter. de la Fr. T. 1. part. 2. p. 273.

(*a*) He is called Ivia by Dr Brown Willis, and in the best manuscript records: but most historians, by giving his name a Latin terminatien, pronounce it Ivo.

is given to a parliamentary borough. See Dr Brown Willis, in his history of parliamentary boroughs, T. 1. p. 543. Camden, Harpsfield (sæc. 9.) and William of Malmesbury, l. 4. de Pontific. Bolland. 10. Jun. Hist. Liter. de la Fr. T. 8. p. 667.

St Kebius, a native of Cornwall, was ordained bishop by St Hilary of Poitiers, and returning into his own country, preached penance in Cornwall in the fourth century. See Borlase, Ant. of Cornwall; Leland, &c.

APRIL XXVI.

SS. CLETUS AND MARCELLINUS, POPES, MARTYRS.

St Cletus was the third bishop of Rome and succeeded St Linus, which circumstance alone shews his eminent virtue among the first disciples of St Peter in the West. He sat twelve years, from 76 to 89. The canon of the Roman mass, (which Bossuet (1) and all others agree to be of primitive antiquity,) Bede and other martyrologists, style him a martyr. He was buried near St Linus in the Vatican, and his relicks still remain in that church. (*a*)

(1) Expos. de la messe.

(*a*) Certain French critics think Cletus and Anacletus to have been one and the same person; but Orsi (T. 1, l. 2. n. 29. p. 282.) shews them to have been distinct popes. Eusebius indeed confounds them, as he did Novatus and Novatian, and the popes Marcellus and Marcellinus; mistakes to which, from the likeness of names, the Greeks were the most liable, as they wrote at so great a distance. But the Latins, who had authentic records by them, could not be mistaken; especially the author of the first part of the Liberian calendar, which appears in most particulars to be copied from the public registers of the Roman church: which authorities make it appear that Cletus sat the third, and Anacletus the fifth bishop of Rome. The church sometimes honours the same saint on several days: but the most authentic monuments distinguish these saints. On St Cletus, and that he is not the same person with St Anacletus, called by some Anencletus, see A. Sandini, in Dissert. 4. ad Hist. Pontif. Berti, Chron. Hist. Eccl. primi Sæc. T. 1. Orsi, &c. Some modern pontificals tell us, that he divided the city of Rome into twenty-five parishes, and first built St Peter's church. The faithful celebrated the divine mysteries in

St Marcellinus, Pope, M. He succeeded St Caius in the bishopric of Rome, in 296, about the time that Dioclesian set himself up for a deity, and impiously claimed divine honours. Theodoret says (2), that, in those stormy times of persecution, Marcellinus acquired great glory. He sat in St Peter's chair eight years, three months, and twenty-five days, dying in 304, a year after the cruel persecution broke out, in which he gained much honour. He has been styled a martyr, though his blood was not shed in the cause of religion, as appears from the Liberian calendar, which places him among those popes that were not put to death for the faith (*b*).

It is a fundamental maxim of the Christian morality, and a truth which Christ has established in the clearest terms, and in innumerable passages of the gospel (3), that the cross, or sufferings and mortification, are the road to eternal bliss. They, therefore, who lead not here a crucified and mortified life, are unworthy ever to possess the unspeakable joys of his kingdom. Our Lord himself, our model and our head, walked in this path, and his great apostle puts us in mind (4) that he entered into bliss only by his blood and by the cross. Nevertheless, this is a truth which the world can never understand, how clearly soever it be preached by Christ,

(2) Theodoret, b. 2. c. 2. (3) Mat. v. 5. 10. xvi. 24. x. 38. xi. 12. Luke vi. 25. ix. 23. &c. (4) Hebr. ix. 12.

in the catacombs or vaults where the remains of the apostles were deposited, and over their tomb St Cletus might add some embellishments, or enlarge this sacred place. See Bianchini, Notes on Anastasius's Pontifical, T. 2. p. 61.

(*b*) Petilian, the Donatist bishop, objected to the catholics, that Marcellinus had sacrificed to idols, and had delivered up the holy scriptures to the persecutors; also that his priests, Melchiades, Marcellus and Sylvester, were guilty of the same apostacy. But St Austin entirely denied the charge (l. de unico bapt. contra Petilian. c. 16. T. 9. p. 541.) which was a mere calumny of the Donatists. Yet upon this slander some others built another fictitious history of his repentance in a pretended council of Sinuessa. The author discovers himself to have been a barbarous half-Latin Goth, says Coutant. (Append. ad ep. decretales, p. 27.) His forgery contradicts the histories, customs, and language of that age. See Pagi ad an. 303. Natalis Alexander, Tillemont, T. 5. Orsi, T. 3. &c.

and recommended by his powerful example, and that of his martyrs and of all the saints. Christians still pretend, by the joys and pleasures of this world, to attain to the bless of heaven, and shudder at the very mention of mortification, penance or sufferings. So prevalent is this fatal error, which self-love, and the example and false maxims of the world, strongly fortify in the minds of many, that those who have given themselves to God with the greatest fervour, are bound always to stand upon their guard against it, and daily to renew their fervour in the love and practice of penance, and to arm themselves with patience against sufferings, lest the weight of the corruption of our nature, the pleasures of sense, and flattering blandishments of the world, draw them aside, and make them leave the path of mortification, or lose courage under its labours, and under the afflictions with which God is pleased to purify them, and afford them means of sanctifying themselves.

ON THE SAME DAY.

St Richarius or Riquier, Abbot. He was born in the village of Centula, in Ponthieu. His pious parents had no worldly riches to leave him; but he was sensible how great an inheritance that of grace and virtue is. His youth was spent in the laborious occupations of a country life, which he sanctified by the motives of religion, and the practice of moral virtues: but God, by the following occasion, taught him its most perfect lessons. Two pious Irish priests, named Cadoc and Frichor, passing through that country, and being ill treated by the people, Riquir entertained them, and did them all the good offices in his power. They, in requital, taught him the maxims of perfect virtue, and God, in recompence of his charity, spoke, at the same time, inwardly to his heart, in sentiments with which he had been unacquainted whilst he did not so seriously consider the great truths of religion. From that time he began to fast on barley-bread strewed with ashes, drinking only water, which he often mingled with his tears, which he shed abundantly. He joined watchings to manual labour, and passed both the nights and days

in prayer and holy meditation. Having prepared himself for holy orders, he was promoted to the priesthood. From that moment he considered himself as bound to live no longer to himself; and began to preach and to instruct the faithful with extraordinary zeal. He came over into England to perfect himself in the science of the saints; but returned to preach the word of God in his own country. God every where crowned his zeal with wonderful success. King Dagobert I. desired to hear him preach; and the saint spoke so pathetically on the vanities of the world, that the king was exceedingly moved, and bestowed on him many presents. The saint employed them in the relief of the poor, and in founding the monastery of Centula in the diocese of Amiens, which he began in 638. He some time after built a second, called to this day Forest-Montier, three leagues and a half from Abbeville. He lived an anchoret in the forest of Cressy with one only companion, in perpetual contemplation and prayer; and in so great austerity that he seemed almost to forget that he had a body. He died about the year 645. His relicks are the chief treasure of his great monastery of Centula, now called St Riquier. His name is famous in the French and Roman calendars. See his life by Alcuin: likewise other memoirs in Mabillon and Henschenius.

St Paschasius Radbert, Abbot, C. Radbert, pronounced Rabert, was born in the territory of Soissons. The death of his mother having left him an orphan in his infancy, the nuns of our Lady's at Soissons took care of his education, which they committed to the monks of St Peter's in the same town. Having made some progress in his studies and in piety, he received the clerical tonsure; but soon after returned into the world, and led some years a secular life, till, powerfully touched by divine grace, he retired to the monastery of Corbie, and made his monastic profession under St Adalhard, the founder and first abbot of that house. This state he looked upon as the school of perfect virtue, and all its exercises as the means by which he was to attain to it: he therefore dreaded the least sloth or remissness

in any of the regular observances of his vocation. By the fervour and exactitude with which he acquitted himself of them, he made his whole life in every action and every moment a continued holocaust to the divine glory and love. Having in his youth made a considerable progress in his studies, particularly by reading Terence and Cicero, in the monastery he applied himself with wonderful success to sacred studies. St Adalhard and Wala, his brother and successor in the abbacy, made him their companion in their journeys, and their counsellor in all affairs of importance. In 822, they took him with them into Saxony, when they finished the establishment of Corwei or New Corbie there. The emperor Lewis Debonnaire employed him in several public affairs; and he discharged all these commissions with honour. In his own monastery he preached to the monks on Sundays and holydays, and gave every day public lectures on the sacred sciences. Under his direction the schools of Corbie became very famous. Amongst his scholars were Adalhard the Younger, (who governed the abbey in quality of vicar during the absence of St Adalhard the Elder;) St Anscharius, Hildeman and Odo, successively bishops of Beauvais; and Warin, abbot of New Corbie in Saxony. These occupations and studies never seemed to him a sufficient reason to exempt him from assisting at the public office in the choir, and all other general observances of the rule. In subscribing the council of Paris in 846, he took only his own name Radbert: but in the works which he composed after that time, he always prefixed to it that of Paschasius. This he took according to the custom which then prevailed among men of letters in France, for every one to adopt some Roman or scriptural name. Thus, in his epitaph or panegyric on his abbot Wala, he styles him Arsenius.

St Adalbert died in 826, and Wala, the second abbot, in 836. Isaac succeeded him, and, upon his demise in 843, Radbert was chosen the fourth abbot. The distractions of this station made him earnestly endeavour to resign his dignity: which however he could not effect till seven years after, in 851. Being restored

to his liberty, he retired to the abbey of St Riquier to finish some of his works: but after some time he returned to Corbie. In all his writings he takes those of the fathers, in which he was extremely well versed, for his guide. (1) His long commentary on St Matthew's gospel, a learned and useful work, he began before he was chosen abbot, as appears from his dedication of the four first books to Gontland, a monk of St Riquier's; but in the latter he speaks of himself as very old, so that Mabillon thinks he only finished his twelfth or last book about the year 858. The errors of Felix of Urgel, and Claudius of Turin, those of Gothescalc, (2) whom he had condemned with the prelates assembled at Quiercy in 849, and especially those of John Scotus Erigena against the mystery of the real presence of the body of Christ in the eucharist, (3) are solidly confuted in this commentary. Radbert dedicated to Emma, abbess of our Lady's at Soissons, about the year 856, his prolix commentary on the forty-fourth psalm. (4) To stir himself up to compunction, he wrote an exposition of the Lamentations of Jeremy, which he applies both to the two desructions of Jerusalem by Nabuchodonosor and Titus, and to the fall of a soul into sin. The mention he here makes of the sacking of Paris, shews that he wrote this book after the plunder of that city by the Normans in 857. The most famous work of Radbert was his book *On the Sacrament of the Altar*, or *On the Body and Blood of Christ*, which he dedicated to Warin, abbot of New Corbie; to which dignity he was only raised in 826. He mentions in it the banishment of Arsenius, that is, of the abbot Wala, which happened in 831, not of St Adalhard, as some mistake, who thence imagine that he first published this book in 818. Fifteen or twenty years after this first edition, the author, when he was abbot, consequently after the year 844, gave a second more ample than the former, and dedicated it to king Charles the Bald, who had desired to see it. During this interval,

(1) Radb. Comm. in Mat. l. 1. præf. (2) Radb. in Matt. l. 8. p. 746. (3) Ib. l. 11. c. 26. p. 1093. (4) Ps. xliv. *Eructavit cor meum.*

no one had raised any clamours about it. But some afterward took offence at certain expressions, chiefly taken from St Ambrose, in which the author affirmed the body of Christ present in the eucharist, to be the same flesh which was born of the Virgin Mary, and nailed to the cross, in terms so strong, that these writers imagined that he taught it to be in the eucharist in the same mortal state in which he suffered, and that he understood this sacred mystery in the carnal sense of the Capharnaits (*a*). Radbert defends the manner in which he had expressed himself, in a letter to Frudegard, a monk of New Corbie. He wrote the life of St Adalhard soon after his death: also that of the abbot Wala, under the title of his epitaph (5), and the acts of the martyrs Rufinus and Valerius, who suffered in the territory of Soissons. The foregoing works of St Radbert were published in one volume by F. Sirmond in 1618, and in the Library of the Fathers. His treatise to defend the perpetual virginity of Mary, in bringing forth the Son of God, was printed by the care of D'Achery (6). His book *On Faith, Hope, and Charity*, was first published by Dom Bernard Pez (7), and soon after, much more correctly by Dom Martenne (8), who in the same place has favoured us with a much more correct and complete edition of Radbert's book *On the Body and Blood of the Lord*, than that of F. Sirmond, with a collection of various readings compiled by Dom Sabbatier.

St Paschasius Radbert has given us several remarkable instances of his modesty and humility, styling himself frequently in his writings, *The Outcast of the Monastic Order* (*b*). He died at Corbie on the 26th of

(5) Published by Mabillon, Act. Ben. T. 6. p. 139. (6) *De Partu Virginis*, apud D'Achery, T. 12. Spicilegij, p. 1. (7) Anecdot. T. 1. (8) Ampl. Collect. T. ult. seu 9.

(*a*) On the works of Ratramnus, a monk of Corbie, on this subject, see Ceillier, T. 19. p. 137. and on that which F. Cellot published anonymous, and is proved by Dom Bern. Pez, (T. 1. Anecd.) Ceillier, &c. to be the production of Gerbert, archbishop of Rheims, afterward pope Sylvester II. see Ceillier, ib. p. 727. also on Ratramnus, see Hist. Liter. de la France, T. 5. p. 334, 335. and on that work of Gerbert, ib. T. 6. p. 587.

(*b*) *Monachorum Peripsema.*

April, about the year 865. He was buried in St John's chapel, but his body was translated into the great church in 1073, by authority of the holy see, under the pontificate of Gregory VII. the ceremony being performed by Wido, bishop of Amiens; (9) from which time he is honoured at Corbie, and in the Gallican and Benedictin martyrologies among the saints. In his last sickness he laid so strict an injunction on all his disciples and brethren, forbidding any one to write his life, that his humility has robbed us of the edification which such an history would have afforded us. See his short life compiled by F. Sirmond, and prefixed to his edition of this holy man's works: also another collected from the archives of Corbie, by Hugh Menard, in his notes on the Benedictin martyrology; also Ceillier, T. 19 p. 87. and Legipont, Hist. Liter. Bened. T. 3. p. 77.

APRIL XXVII.

St ANTHIMUS, Bishop, and many other Martyrs at Nicomedia.

From Lactantius, l. de mortibus persecut. ed. nov. T. 2. p. 197. Eusebius, hist b. 8. c. 4. 6. See Tillemont, T. 5.

A. D. 303.

These martyrs were the first victims offered to God, in the most bloody persecution raised by Dioclesian. That prince was a native of Dalmatia, of the basest extraction, and a soldier of fortune. After the death of the emperor Numerian son of Carus, slain by a conspiracy in 284, he was proclaimed emperor by the army at Chalcedon. The year following he defeated Carinus, the other son of Carus, who reigned in the West: but finding the empire too unwieldy a body to govern alone, and secure himself at the same time against the continual treasons of the soldiery, especially the Pretorian guards, who, during the last three hundred years, had murdered their emperors almost at pleasure; having

(9) Hugo Menard, ex Veteribus Monumentis Corbeiens. & Bened. XIV. De Canoniz. l. 1. c. 8. n. 11. p. 65.

moreover no issue male, and reposing an entire confidence in Maximian Herculeus, Dioclesian chose him for his partner in the empire, and honoured him with the title of Augustus. He was a barbarian born of obscure parents, at a village near Sirmium in Pannonia, of a cruel and savage temper, and addicted to all manner of wickedness; but was reckoned one of the best commanders of his time. The two emperors, alarmed at the dangers which threatened the empire on every side, and not thinking themselves alone able to oppose so many enemies at once, in 292, named each of them a Cæsar or emperor of an inferior rank, who should succeed them respectively in the empire, and jointly with them defend the Roman dominions against foreign invaders and domestic usurpers. Dioclesian chose Maximian Galerius for the East, who, before he entered the Roman army, was a peasant of Dacia; a man of a brutal ferocity, whose very aspect, gesture, voice and discourse, were all terrifying; and who, besides his cruel disposition, was extremely bigoted to idolatry. Maximian Herculeus chose Constantius, surnamed Chlorus, for the West, an excellent prince and nobly born.

The first years of the reign of Dioclesian were tolerably favourable to the Christians, though several even then suffered martyrdom by virtue of former edicts. But Galerius began to persecute them in the provinces within his jurisdiction, by his own authority: and never ceased to stir up Dioclesian to do the like, especially in 302, when he passed the winter with him at Nicomedia. Dioclesian however appeared unwilling to come into all his violent measures, foreseeing that so much blood could not be spilt, without disturbing the peace of the empire to an high degree. The oracle of Apollo at Miletus was therefore consulted, and gave such an answer as might have been expected from an enemy to the Christian religion. (1) The same author in two places (2) relates another accident which contributed to provoke the emperor against the faith. Whilst Dioclesian was offering victims at Antioch in 302, in order to consult

(1) Lactantius de mort. persec. c. 11. p. 197. (2) Ibid. c. 10 & Inst. l. 4. c. 27.

the entrails for the discovery of future events, certain Christian officers, who stood near his person, "made on their foreheads the immortal sign of the cross." This disturbed the sacrifices, and confounded the Aruspices or diviners, who could not find the ordinary marks they looked for in the entrails of the victims, though they offered up many, one after another, pretending that the divinity was not yet appeased. But all their sacrifices were to no purpose, for no signs appeared. Upon which the person set over the diviners declared, that their rites did not succeed, because some profane persons, meaning the Christians, had thrust themselves into their assembly. Hereupon, Dioclesian, in a rage, commanded that not only those who were present, but all the rest of his courtiers, should come and sacrifice to their gods; and ordered those to be scourged who should refuse to do it. He also sent orders to his military officers to require all the soldiers to sacrifice, or, in case of refusal, to be disbanded. Another thing determined Dioclesian to follow these impressions, which one would have imagined should have had a quite contrary effect; it is mentioned by Constantine the Great, who thus speaks in an edict directed to the whole empire, preserved by Eusebius. (3) "A report was spread, that Apollo, out of his dark cavern, had declared, that certain just men on earth hindered him from delivering true oracles, and were the cause that he had uttered falsehoods. For this reason he let his hair grow, as a token of his sorrow, and lamented this evil among men, having thereby lost his art of divination. Thee I attest, most high God. Thou knowest how I, being then very young, heard the emperor Dioclesian enquiring of his officers who these just men were: when one of his priests made answer, that they were the Christians; which answer moved Dioclesian to draw his bloody sword, not to punish the guilty, but to exterminate the righteous, whose innocence stood confessed by the divinities he adored."

For beginning this work, choice was made of the festival of the god Terminus, six days before the end of February, that month closing the Roman year, before the

(3) Vit. Const. l. 2. c. 50, 51. p. 467.

correction of Julius Cæsar, and when that feast was instituted. By this they implied, that an end was to be put to our religion. Early in the morning, the prefect, accompanied with some officers and others, went to the church; and having forced open the door, all the books of the scriptures that were there found were burnt, and the spoil that was made on that occasion was divided among all that were present. The two princes, who from a balcony viewed all that was done, (the church, which stood upon an eminence, being within the prospect of the palace,) were long in debate whether they should order fire to be set to it. But in this, Dioclesian's opinion prevailed, who was afraid, that if the church was set on fire, the flames might spread themselves into the other parts of the city; so that a considerable body of the guards were sent thither with mattocks and pickaxes, who in a few hours time levelled that lofty building with the ground. The next day an edict was published, by which it was commanded, that all the churches should be demolished, the scriptures burnt, and the Christians declared incapable of all honours and employments, and that they should be liable to torture, whatever should be their rank and dignity. All actions were to be received against them, while they were put out of the protection of the law, and might not sue either upon injuries done them, or debts owing to them; deprived, moreover, of their liberties and their right of voting. This edict was not published in other places till a month later. But it had not been long set up, before a certain Christian of quality and eminence in that city, whom some have conjectured to be St George, had the boldness publicly to pull down this edict, out of a zeal which Lactantius justly censures as indiscreet, but which Eusebius, considering his intention, styles divine. He was immediately apprehended, and, after having endured the most cruel tortures, was broiled to death on a grid-iron, upon a very slow fire: All which he suffered with admirable patience. The first edict was quickly followed by another, enjoining, that the bishops should be seized in all places, loaded with chains, and compelled by torments to sacrifice to the idols. St Anthimus was, in all appear-

ance, taken up on this occasion; and Nicomedia, then the residence of the emperor, was filled with slaughter and desolation.

But Galerius was not satisfied with the severity of this edict. Wherefore, in order to stir up Dioclesian to still greater rigours, he procured some of his own creatures to set fire to the imperial palace, some parts of which were burnt down; and the Christians, according to the usual perverseness of the heathens, being accused of it, as Galerius desired and expected, this raised a most implacable rage against them. For it was given out, that they had entered into consultation with some of the eunuchs for the destruction of their princes, and that the two emperors were well nigh burnt alive in their own palace. Dioclesian, not in the least suspecting the imposture, gave orders that all his domestics and dependents should be cruelly tortured in his presence, to oblige them to confess the supposed guilt, but all to no purpose; for the criminals lay concealed among the domestics of Galerius, none of whose family were put to the torture. A fortnight after the first burning, the palace was set on fire a second time, without any discovery of the author; and Galerius, though in the midst of winter, left Nicomedia the same day, protesting that he went away through fear of being burnt alive by the Christians. The fire was stopped before it had done any great mischief, but it had the effect intended by the author of it. For Dioclesian ascribing it to the Christians, resolved to keep no measures with them; and his rage and resentment being now at the highest pitch, he vented them with the utmost cruelty upon the innocent Christians, beginning with his daughter Valeria, married to Galerius, and his own wife, the empress Prisca, whom being both Christians, he compelled to sacrifice to idols. The reward of their apostacy was, that, after an uninterrupted series of grievous afflictions, they were both publicly beheaded by the order of Licinius in 313, when he extirpated the families of Dioclesian and Maximian. Some of the eunuchs, that were in the highest credit, and by whose directions the affairs of the palace had been conducted before this edict, hav-

ing long presided in his courts and councils, were the first victims of his rage: and they bravely suffered the most cruel torments and death for the faith. Among these were SS. Peter, Gorgonius, Dorotheus, Indus, Migdonius, Mardonius, and others. The persecution, which began in the palace, fell next on the clergy of Nicomedia. St Anthimus, the good bishop of that city, was cut off the first, being beheaded for the faith. He was followed by all the priests and inferior ministers of his church, with all those persons that belonged to their families. From the altar the sword was turned against the laity. Judges were appointed in the temples to condemn to death all who refused to sacrifice, and torments, till then unheard of, were invented. And that no man might have the benefit of the law that was not a heathen, altars were erected in the very courts of justice, and in the public offices, that all might be obliged to offer sacrifice before they could be admitted to plead (4). Eusebius adds, that the people were not suffered to buy or sell any thing, to draw water, grind their corn, or transact any business, without first offering up incense to certain idols set up in market-places, at the corners of the streets, at the public fountains, &c. But the tortures which were invented, and the courage with which the holy martyrs laid down their lives for Christ, no words can express. Persons of every age and sex were burnt, not singly one by one, but, on account of their numbers, whole companies of them were burnt together, by setting fire round about them; while others, being tied together in great numbers, were cast into the sea. The Roman martyrology commemorates on the 27th of April all that suffered on this occasion at Nicomedia.

The month following, these edicts were published in the other parts of the empire; and in April, two new ones were added, chiefly regarding the clergy. In the beginning of the year 304, a fourth edict was issued out, commanding all Christians to be put to death who should refuse to renounce their faith. Lactantius describes (5) how much the governors made it their glory to overcome one Christian by all sorts of artifice and

(4) Lact. c. 15. de mort. pers. (5) Instit. l. 5. c. 11.

cruelty. For the devil by his instruments sought not so much to destroy the bodies of the servants of God by death, as their souls by sin. Almost the whole empire seemed a deluge of blood, in such abundance did its streams water, or rather drown the provinces. Constantius himself, though a just prince, and a favourer of the chrisians, was not able to protect Britain, where he commanded, from the first fury of this storm. The persecutors flattered themselves they had extinguished the christian name, and boasted as much in public inscriptions, two of which are still extant. But God by this very means increased his church, and the persecutors swords fell upon their own heads. Dioclesian, intimidated by the power and threats of this very favourite Galerius, resigned to him the purple at Nicomedia on the 1st of April in 304. Herculeus made the like abdication at Milan. But the persecution was carried on in the East by their successors ten years longer, till in 313, Licinius having defeated Maximinius Daia, the nephew and successor of Galerius, joined with Constantine in a league in favour of christianity. Dioclesian had led a private life in his own country Dalmatia, near Salone, where now Spalatro stands, in which city stately ruins of his palace are pretended to be shewn. When Herculeus exhorted him to re-assume the purple, he answered: "If you had seen the herbs which with my own hands I have planted at Salone, you would not talk to me of empires." But this philosophic temper was only the effect of cowardice and fear. He lived to see his wife and daughter put to death by Licinius, and the christian religion protected by law in 313. Having received a threatening letter from Constantine and Licinius, in which he was accused of having favoured Maxentius and Maximinus against them, he put an end to his miserable life by poison, as Victor writes. Lactantius says, that seeing himself despised by the whole world, he was in a perpetual uneasiness, and could neither eat nor sleep. He was heard to sigh and groan continually, and was seen often to weep, and to be tumbling sometimes on his bed, and sometimes on the ground. His colleague Maximian Herculeus thrice at-

tempted to resume the purple, and even snatched it from his own son Maxentius, and at length in despair hanged himself, in 310. Miserable also was the end of all their persecuting successors, Maxentius the son of Herculeus in the West, and of Galerius and his nephew Maximinus Daia in the East. No less visible was the hand of God in punishing the authors of the foregoing general persecutions, as is set forth by Lactantius in a valuable treatise entitled, *On the death of the persecutors* (*a*)

(*a*) Tertullian observes, that it was the glory of the christian religion that the first emperor that drew his sword against it was Nero, the sworn enemy of all virtue. This tyrant, four years after he had begun in 64 to exert his rage against the christians, in his extreme distress, attempted to kill himself; but wanting resolution, he prevailed upon another to help him to take away his life, and perished under the public resentment of the whole empire, and the universal detestation of all mankind for his execrable cruelties and abominations. Domitian persecuted the church in 95, and was murdered by his own servants the year following. Trajan, Adrian, Titus, Antoninus and Marcus Aurelius, rather tolerated than raised persecutions, and escaped violent deaths. Severus, after he began in 202 to oppress the christians, fell into disasters, and died weary of life, leaving behind him a most profligate son who had attempted to take away the life of his father, and afterward killed his brother: and his whole family perished miserably. Decius after a short reign died in battle. Gallus was killed the year after he commenced persecutor. Valerian was a cruel enemy to the christians, and died in a miserable captivity in Persia. Aurelian was killed in 274. Maximinus I. was slain after a reign of three years. Nothing prospered with Dioclesian after he began his war against the church: out of cowardice he abdicated the empire, and at length put an end to his own life. His colleague Maximian Herculeus was compelled to hang himself in 310. Maximian Galerius, the most cruel author of Dioclesian's persecution, was seized with a grievous and terrible disease. For, being extremely fat and unwieldy, the huge mass of flesh was over-run with putrefaction, and swarmed with vermin, and the stench that came from him was not to be borne even by his own servants, as Eusebius relates. (b. 8. c. 16.) Maxentius was overcome by Constantine, and drowned in the Tiber. Maximinus II., after being defeated by Licinius, was compelled by him to repeal his edicts against the christians, and died in 313. in exquisite torments, under a distemper not unlike that of Galerius. For whilst his army was drawn up in the field, he was lurking and hiding his cowardly head at home, and flying to Tarsus, not knowing where to find a place of refuge on land or sea, but scared every where with his fears: he was also struck with a sore distemper over his whole body. In the most acute and insufferable anguish,

Thus, whilst the martyrs gained immortal crowns, and virtue triumphed by the means of malice itself, God usually, even in this world, began to avenge his injured justice in the chastisement of his enemies: Though it is in eternity that the distinction of real happiness and misery will appear. There all men will clearly see, that the only advantage in life is to die well: all other things are of very small importance. Prosperity or adversity, honour or disgrace, pleasure or pain, disappear, and are lost in eternity. Then will men entirely lose sight of those vicissitudes which here so often alarmed or so strongly affected them. Wordly greatness and abjection, riches and poverty, health and sickness, will then seem equal or the same thing. The use which every one has made of all these things, will make the only difference. The martyrs, having eternity always present, and placing all their joy and all their glory in the divine will and love, ran cheerfully to their crowns, contemning the blandishments of the world, and regardless even of torments and death.

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guish, he rolled himself upon the ground, and pined away by long fasting, so that he looked like a withered and dried skeleton. At last he, who had put out the eyes of the Christians, lost his sight, and his eyes started out of his head; and yet still breathing and confessing his sins, he called upon death to come and release him, which advanced slowly, and not till he had acknowledged that he deserved what he suffered for his cruelty, and for the insults which he had committed against Jesus Christ, as Eusebius relates, (Hist. l. 9. c. 10.) Who adds, that all the rulers of provinces, who had acted under him, and persecuted the Christians, were put to death, as Picentius, his principal favourite Culcianus in Egypt, Theotecnus, and others. Urbanus, the cruel governor of Palestine, had been convicted of many crimes at Cæsarea, and condemned to a shameful death by Maximinus himself; and his successor Firmilianus had met with the same fate from the hands of his master, whom, by his cruelties, he had studied to please. Licinius, the last of these persecutors, was a worthless and stupid prince, who could not read or write his own name, hated all men of learning, and was a foe to religion. He, to please Constantine, for some time favoured the Christians, and pretended himself to be ready to become one; but at last threw off the mask, and persecuted the church, when he was conquered, and put to death by Constantine in 323. See Mr Jortin, T. 3. Tillemont, Hist. des emp.

ON THE SAME DAY.

St Anastasius, Pope, C. He was by birth a Roman, and had, by many combats and labours, acquired a high reputation for his virtue and abilities. He succeeded Siricius in the papacy in 398. St Jerom calls him (1) a man of an holy life, of a most rich poverty, and endued with an apostolic solicitude and zeal. He exerted himself in stopping the progress of Origenism. When Rufinus had translated the dangerous books of Origen, *On the principles*, he condemned that translation, as tending to weaken our faith, built on the tradition of the apostles and our fathers; as he says in his letter on this subject to John bishop of Jerusalem. (2) As to Rufinus, he leaves to God his intention in translating this work. (*a*) In this epistle he calls all people and nations scattered over the earth, the parts of his body. (*b*) He sat three years and ten days, dying on the 14th of December 401. St Jerom says, (3) that God took him out of this world, lest Rome should be plundered under such a head; for in 410, it fell into the hands of Alaric the Goth. The remains of this holy pope have been often translated: the greatest part now rest in the church of St Praxedes. The Roman mar-

(1) S. Hier. ep. 4. ad Demetriadem, T. 4. p. 793. (2) Epist. Decr. T. 1. p. 739. (3) Ep. 96. ad Princip. p. 782.

(*a*) F. Garnier published this letter in his edition of Marius Mercator, p. 3. but interpolated in the end, where it is pretended that Anastasius declares Rufinus himself to have been condemned by the holy see. This interpolation is omitted in the accurate edition of Coutant, T. 1. p. 738. It is not found in the best manuscripts: and is contrary to what this pope had said before in the same epistle, that he leaves Rufinus's conscience and intention to God his judge.

(*b*) *Mihi cura non deerit, evangelii fidem circa meos populos custodire, partesque corporis, per spatia diversa terrarum diffusas, quantis possum litteris convenire, ne qua profanæ interpretationis origo subrepat, quæ devotas immissa sui caligine mentes labefactare conetur. Anast. Papa. Ep. ad Joan. Hier. apud Coutant. Ep. decretal. T. 1. p. 739.* Pope Celestine, afterward writing to the clergy and people of Constantinople, uses the like phrase: *Nos licet longe positi, ubi cognovimus perversitate doctrinæ membra nostra lacerari, paterna solicitudine nos urente, pro vobis alieno flagravimus incendio . . . . . Cum nostra viscera sitis, jure trepidamus, &c. p. 1. Conc. Ephesin. cap. 19.*

tyrology commemorates his name on this day, which is probably that of one of these translations. See Ceillier, T. 8. p. 556. &c.

St ZITA, V. She was born in the beginning of the thirteenth century, at Montsegradi, a village near Lucca, in Italy. She was brought up with the greatest care in the fear of God, by her poor virtuous mother, whose early and constant attention to inspire the tender heart of her daughter with religious sentiments, seemed to find no obstacles, either from private passions, or the general corruption of nature; so easily were they prevented or overcome. Zita had no sooner attained the use of reason, and was capable of knowing and loving God, than her heart was no longer able to relish any other object, and she seemed never to lose sight of him in her actions. Her mother reduced all her instructions to two short heads, and never had occasion to use any farther remonstrance to enforce her lessons, than to say, "This is most pleasing to God; this is the divine will." Or, "That would displease God." The sweetness and modesty of the young child charmed every one who saw her. She spoke little, and was most assiduous at her work, but her business never seemed to interrupt her prayers. At twelve years of age, she was put to service in the family of a citizen of Lucca, called Fatinelli, whose house was contiguous to the church of St Frigidian. She was thoroughly persuaded, that labour is enjoined all men as a punishment of sin, and as a remedy for the spiritual disorders of their souls: and, far from ever harbouring in her breast the least uneasiness, or expressing any sort of complaint under contradictions, poverty and hardships, and still more from ever entertaining the least idle inordinate or worldly desire, she blessed God for placing her in a station in which she was supplied with the most effectual means to promote her sanctification, by the necessity of employing herself in penitential labour, and of living in a perpetual conformity and submission of her will to others. She was also very sensible of the advantages of her state, which afforded all necessaries of life, without engaging her in the

anxious cares and violent passions, by which worldly persons, who enjoy most plentifully the goods of fortune, are often disturbed; whereby their souls resemble a troubled sea, always agitated by impetuous storms, without knowing the sweetness of a true calm. She considered her work as an employment assigned her by God, and as part of her penance; and obeyed her master and mistress in all things, as being placed over her by God. She always rose several hours before the rest of the family, and employed in prayer a considerable part of the time which others gave to sleep. She took care to hear mass every morning with great devotion, before she was called upon by the duties of her station, in which she employed the whole day with such diligence and fidelity, that she seemed to be carried to them on wings, and studied when possible to anticipate them. Notwithstanding her extreme attention to her exterior employments, she acquired a wonderful facility of joining with them almost continual mental prayer, and of keeping her soul constantly attentive to the divine presence. Who would not imagine that such a person should have been esteemed and beloved by all who knew her? Nevertheless, by the appointment of divine providence, for her great spiritual advantage, it fell out quite otherwise, and for several years she suffered the harshest trials. Her modesty was called by her fellow-servants simplicity, and want of spirit and sense; and her diligence was judged to have no other spring than affectation and secret pride. Her mistress was a long time extremely prepossessed against her, and her passionate master could not bear her in his sight, without transports of rage. It is not to be conceived how much the saint had continually to suffer in this situation. So unjustly despised, overburdened, reviled and often beaten, she never repined nor lost her patience; but always preserved the same sweetness in her countenance, and the same meekness and charity in her heart and words, and abated nothing of her application to her duties. A virtue so constant and so admirable, at length overcame jealousy, antipathy, prepossession and malice. Her master and mistress discovered the treasure which their family possessed in the

fidelity and example of the humble saint, and the other servants gave due praise to her virtue. Zita feared this prosperity more than adversity, and trembled lest it should be a snare to her soul. But sincere humility preseved her from its dangers, and her behaviour, amidst the caresses and respect shewn her, continued the same as when she was ill-treated and held in derision: she was no less affable, meek, and modest; no less devout, nor less diligent or ready to serve every one. Being made housekeeper, and seeing her master and mistress commit to her, with an entire confidence, the government of their family, and management of all their affairs, she was most scrupulously careful in point of œconomy, remembering that she was to give to God an account of the least farthing of what was entrusted as a depositum in her hands; and, though head-servant, she never allowed herself the least privilege or exemption in her work on that account. She often used to say to others, that devotion is false, if slothful. Hearing a man-servant speak one immodest word, she was filled with horror, and procured him to be immediately discharged from the family. With David, she desired to see it composed only of such, whose approved piety might draw down a benediction of God upon the whole house, and be a security to the master for their fidelity and good example. She kept fast the whole year, and often on bread and water; and took her rest on the bare floor, or on a board. Whenever business allowed her a little leisure, she spent it in holy prayer and contemplation, in a little retired room in the garret; and at her work repeated frequently ardent ejaculations of divine love, with which her soul always appeared inflamed. She respected her fellow-servants as her superiors. If she was sent on commissions a mile or two, in the greatest storms, she set out without delay, executed them punctually, and returned often almost drowned, without shewing any sign of reluctance, or murmuring. By her virtue she gained so great an ascendant over her master, that a single word would often suffice to check the greatest transports of his rage; and she would sometimes cast herself at his feet, to appease him in favour of others. She never kept

any thing for herself but the poor garments which she wore; every thing else she gave to the poor. Her master seeing his goods multiply, as it were, in her hands, gave her ample leave to bestow liberal alms on the poor; which she made use of with discretion, but was scrupulous to do nothing without his express authority. If she heard others spoken ill of, she zealously took upon her their defence, and excused their faults. Always when she communicated, and often when she heard mass, and on other occasions, she melted in sweet tears of divine love: she was often favoured with extasies during her prayers. In her last sickness she clearly foretold her death, and having prepared herself for her passage, by receiving the last sacraments, and, by ardent sighs of love, she happily expired on the 27th of April in 1272, being sixty years old: 150 miracles, wrought in the behalf of such as had recourse to her intercession, have been juridically proved. Her body was found entire in 1580, and is kept with great respect in St Frigidian's church, richly enshrined; her face and hands are exposed naked to view through a crystal glass. Pope Leo X. granted an office in her honour. The city of Lucca pays a singular veneration to her memory. The solemn decree of her beatification was published by Innocent XII. in 1696, with the confirmation of her immemorial veneration. See her life, compiled by a cotemporary writer, and published by Papebroke the Bollandist, on the 27th of April, p. 497. and Benedict XIV. De Canoniz. l. 2. c. 24. p. 245.

APRIL XXVIII.

St VITALIS, Martyr.

From Fortunatus, l. 1. carm. 2. p. 33. His acts, and the supposititious letter, under the name of St Ambrose, were written only in the ninth age.

ABOUT THE YEAR 62.

St Vitalis is honoured as the principal patron of the city of Ravenna, in which he glorified God, by martyrdom, in the persecution of Nero. He was a citizen of Milan, and is said, in his acts, to have been the father of SS. Gervasius and Protasius. The divine providence conducted him to Ravenna, where he saw a Christian, named Ursicinus, who was condemned to lose his head for his faith, standing aghast at the sight of death, and seeming ready to yield. Happy is he who, by a perfect diffidence in himself, and a sincere humility, obtains strength and comfort from above, in the fiery trials of his last conflicts; when the devil rages with the greatest fury, knowing that he has only a little time to compass the ruin of a soul for ever. Vitalis was extremely moved at this spectacle. The honour of God, which was in danger of being insulted by sin, and the soul of a brother in Christ, which appeared to be upon the very brink of apostacy, were alarming objects to awake his zeal. He who dreaded the presumption of rashly seeking the combat, knew his double obligation of preferring the glory of God, and the eternal salvation of his neighbour to his own corporal life; he therefore boldly and successfully encouraged Ursicinus to triumph over death, and, after his martyrdom, carried off his body, and respectfully interred it. The judge, whose name was Paulinus, being informed of what he had done, caused him to be apprehended, stretched on the rack, and, after other torments, to be buried alive in a place called the Palm-tree, in Ravenna, as Fortunatus and his acts relate. These acts add, that his wife Valeria, returning from Ravenna to Milan, was beaten to death by certain peasants, because she refused to join

them in an idolatrous festival and riot. The relicks of St Vitalis are deposited in the great church which bears his name in Ravenna, and was magnificently built by the emperor Justinian in 547. It belongs to a noble Benedictin abbey, where in a ruinous private chapel are shewn the tombs of the emperor Honorius, and of the princes and princesses of his family.

We are not all called to the sacrifice of martyrdom: but all are bound to make their whole lives a continued sacrifice of themselves to God, and to perform every action in this perfect spirit of sacrifice. An ardent desire of devoting ourselves totally to God in life and in death, and a chearful readiness to do and to suffer whatever he requires of us, in order constantly to accomplish his divine will, is a disposition which ought to accompany and to animate all our actions. The perfection of our sacrifice depends on the purity, fervour, and constancy of this desire. We must in particular make our bodies, and our souls, with all their faculties, continual victims to God: our bodies, by patient suffering, voluntary mortification, chastity, temperance and penitential labour: our souls, by a continual spirit of compunction, adoration, love and praise. Thus we shall both live and die to God, perfectly resigned to his holy will in all his appointments.

SS. DIDYMUS AND THEODORA, MARTYRS.

From their beautiful acts copied in part from the presidial registers, the rest being added by an eye-witness, extant in Ruinart and the Bollandists, T. 3. Apr. in Append. p. lxiii. See also St Ambrose de Virgin. l. 2. c. 4.

A. D. 304.

EUSTRATIUS PROCULUS, imperial prefect of Alexandria, being seated on his tribunal, said: "Call hither the virgin Theodora." A serjeant of the court answered: "She is here." The prefect said to her: "Of what condition are you?" Theodora replied: "I am a Christian." Prefect. "Are you a slave, or a free woman?" Theodora. "I am a Christian, and made free by Christ: I am also born of what the world calls free parents." Prefect. "Call hither the bailiff (*a*) of the city." When he was come, the prefect asked him what he knew of the virgin Theodora. Lucius the bailiff answered: "I know her to be a free woman, and of a very good family in the city." "What is the reason, then, said the judge to Theodora, that you are not married?" T. "That I may render myself the more pleasing and acceptable to Jesus Christ, who, being become man, hath withdrawn us from corruption; and as long as I continue faithful to him, will, I hope, preserve me from all defilement." P. "The emperors have ordered that you virgins shall either sacrifice to the Gods, or be exposed in infamous places." T. "I believe you are not ignorant that it is the will which God regards in every action; and that if my soul continue chaste and pure, it can receive no prejudice from outward violence." P. "Your birth and beauty make me pity you: but this compassion shall not save you, unless you obey. I swear by the gods, you shall either sacrifice or be made the disgrace of your family, and the scorn of all virtuous and honourable persons." He then repeated the ordinance of the emperors, to which Theodora made the same reply as before, and added: "If

(*a*) Curatorem civitatis. Curateur, *Fleury*. Bailiff, *Ainsworth*.

you cut off unjustly my arm or head, will the guilt be charged to me or to him that commits the outrage? I am united to God by the vow I have made to him of my virginity; he is the master of my body and my soul, and into his hands I commit the protection of both my faith and chastity." P. "Remember your birth: will you dishonour your family by an eternal infamy?" T. "The source of true honour is Jesus Christ: my soul draws all its lustre from him. He will preserve his dove from falling into the power of the hawk." P. "Alas, silly woman! do you place your confidence in a crucified man? do you imagine it will be in his power to protect your virtue if you expose it to the trial?" T. "Yes, I most firmly believe that Jesus, who suffered under Pilate, will deliver me from all who have conspired my ruin, and will preserve me pure and spotless. Judge then if I can renounce him." P. "I bear with you a long time, and do not yet put you to the torture. But if you continue thus obstinate, I will have no more regard for you than for the most despicable slave." T. "You are master of my body: the law has left that at your disposal; but my soul you cannot touch, it is in the power of God alone." P. "Give her two great buffets to cure her of her folly, and teach her to sacrifice." T. "Through the assistance of Jesus Christ, I will never sacrifice to, nor adore devils. He is my protector." P. "You compel me, notwithstanding your quality, to affront you before all the people. This is a degree of madness." T. "This holy madness is true wisdom: and what you call an affront, will be my eternal glory." P. "I am out of patience; I will execute the edict. I should myself be guilty of disobeying the emperors, were I to dally any longer." T. "You are afraid of displeasing a man, and can you reproach me because I refuse to offend God, because I stand in awe of the emperor of heaven and earth, and seek to obey his will." P. "In the mean time you make no scruple of slighting the commands of the emperors, and abusing my patience. I will, notwithstanding, allow you three days to consider what to do; if within that term you do not comply with what I require, by the

gods, you shall be exposed, that all other women may take warning from your example." T. "Look on these three days as already expired. You will find me the same then as now. There is a God who will not forsake me. Do what you please. My only request is, that I may be screened in the mean time from insults on my chastity." P. "That is but just. I therefore ordain, that Theodora be under guard for three days, and that no violence be offered her during that time, nor rudeness shewn her, out of regard to her birth and quality." The three days being elapsed, Proculus ordered Theodora to be brought before him: and seeing she persisted in her resolution, said: "The just fear of incurring the indignation of the emperors, obliges me to execute their commands: wherefore sacrifice to the gods, or I pronounce the threatened sentence. We shall see if your Christ, for whose sake you continue thus obstinate, will deliver you from the infamy to which the edict of the emperors condemns you." T. "Be in no pain about that." Sentence hereupon being pronounced, the saint was conducted to the infamous place. On entering it, she lifted up her eyes to God, and said: "Father of our Lord Jesus Christ, assist me and take me hence: Thou who deliveredst St Peter from prison, without his sustaining any hurt, guard and protect my chastity here, that all may know I am thy servant." A troop of debauchees quickly surrounded the house, and looked on this innocent beauty as their prey. But Jesus Christ watched over his spouse, and sent one of his servants to deliver her. Among the Christians of Alexandria, there was a zealous young man named Didymus, who desiring earnestly to rescue the virgin of Christ out of her danger, habited himself like a soldier, and went boldly into the room where she was. Theodora seeing him approach her, was at first much troubled, and fled from him into the several corners of the room. He overtaking her, said to her: "Sister, fear nothing from me. I am not such an one as you take me to be. I am your brother in Christ, and have thus disguised myself on purpose to deliver you. Come, let us change habits: take you my clothes and go out, and I will remain

here in yours; thus disguised save yourself." Theodora did as she was desired: she also put on his armour, and he pulled down the hat over her eyes, and charged her in going out to cast them on the ground, and not stop to speak to any one, but walk fast in imitation of a person seeming ashamed, and fearing to be known after the perpetration of an infamous action. When Theodora was by this stratagem out of danger, her soul took its flight towards heaven in ardent ejaculations to God her deliverer.

A short time after, came in one of the lewd crew on a wicked intent, but was extremely surprised to find a man there, instead of the virgin: and hearing from him the history of what had passed, went out, and published it abroad. The Judge, being informed of the affair, sent for the voluntary prisoner, and asked him his name. He answered: "I am called Didymus." The prefect then asked him who put him upon this extraordinary adventure. Didymus told him it was God that had inspired him with this method to rescue his handmaid. The prefect then said: "Before I put you to the torture, declare where Theodora is." Didymus. "By Christ the Son of God I know not. All that I certainly know of her is, that she is a servant of God, and that He has preserved her spotless: God hath done to her according to her faith in him." P. "Of what condition are you?" D. "I am a Christian, and delivered by Jesus Christ." P. "Put him to the torture doubly to what is usual, as the excess of his insolence deserves." D. "I beg you to execute speedily on me the orders of your masters, whatever they may be." P. "By the gods, the torture doubled is your immediate lot, unless you sacrifice: if you do this, your first crime shall be forgiven you." D. "I have already given proof, that I am a champion of Christ, and fear not to suffer in his cause. My intention in this matter was twofold, to prevent the virgin's being deflowered, and to give an instance of my steady faith and hope in Christ; being assured I shall survive all the torments you can inflict upon me. The dread of the cruellest death you can devise, will not prevail on me to sacrifice to devils." P. "For

your bold rashness, and because you have contemned the commands of our lords the emperors, you shall be beheaded, and your corpse shall be burnt." D. "Blessed be God, the Father of our Lord Jesus Christ, who hath not despised my offering, and hath preserved spotless his handmaid Theodora. He crowns me doubly." Didymus was, according to this sentence, beheaded, and his body burnt. Thus far the acts.

St Ambrose, (1) who relates this history of Theodora (whom he calls by mistake a virgin of Antioch) adds, that she ran to the place of execution to Didymus, and would needs die in his place, and that she was also beheaded; which the Greeks say happened shortly after his martyrdom. St Ambrose most beautifully paints the strife of these holy martyrs at the place of execution, which of the two should bear away the palm of martyrdom. The virgin urged, that she owed indeed to him the preservation of her corporal integrity; but would not yield to him the privilege of carrying away her crown. "You was bail, said she, for my modesty, not for my life. If my virginity be in danger, your bond holds good: if my life be required, this debt I myself can discharge. The sentence of condemnation was passed upon *me*: I am farther obnoxious not only by my flight, but by giving occasion to the death of another. I fled, not from death, but from an injury to my virtue. This body, which is not to be exposed to an insult against its integrity, is capable of suffering for Christ. If you rob me of my crown, you have not saved, but deceived me." The two saints, thus contending for the palm, both conquered: the crown was not divided, but given to each. St Didymus is looked upon to have suffered under Dioclesian, in 304, and at Alexandria. The Roman martyrology commemorates these two saints on this day.

(1) De Virgin. b. 2. c. 4.

SS. POLLIO, Lector, and his Companions in Pannonia, Martyrs.

From his genuine acts, probably extracted from the court register, though collected under the emperor Valentinian: extant in Ruinart.

A. D. 304.

Probus, governor of Pannonia, under Dioclesian, in 304, having put to death St Montanus priest at Singidon, St Irenæus bishop of Sirmium, and others, arrived at Cibales, a great town between the rivers Save and Drave, afterwards the birth-place of the emperor Valentinian; but now destroyed. The very same day on which he arrived, Pollio, the first of the Readers of that church, was apprehended; a person of great virtue and a lively faith, of which he had already given signal proofs. He was presented to the governor as he was coming out of his chariot, and accused as the most impious of the Christians, and one who spoke disrespectfully of the gods. Probus having asked his name, and if he were a Christian, inquired of him what office he bore. "I am," said Pollio, "the chief of the Readers." Probus. "Of what Readers." Pollio. "Why, of those who read the word of God to the people." Probus. "I suppose you mean by that name, a set of men who find ways and means to impose on the credulity of fickle and silly women, and persuade them to observe chastity, and refrain from marriage." Pollio. "Those are the fickle and foolish who abandon their Creator to follow your superstitions; whilst our hearers are so steady in the profession of the truths they have imbibed from our lectures, that no torments prevail with them to transgress the precepts of the eternal King. Probus. "Of what king and of what precepts do you speak?" Pollio. "I mean the holy precepts of the eternal King Jesus Christ." Probus. "What do those precepts teach?" Pollio. "They inculcate the belief and adoration of one only God, who causeth thunder in the heavens; and they teach that what is made of wood or stone, deserves not to be called God. They correct sinners, animate and

strengthen the good in virtue: teach virgins to attain to the perfection of their state, and the married to live up to the rules of conjugal chastity: they teach masters to command with mildness and moderation, slaves to submit with love and affection, subjects to obey all in power in all things that are just; in a word, they teach us to honour parents, requite our friends, forgive our enemies, exercise hospitality to strangers, assist the poor, to be just, kind and charitable to all men; to believe a happy immortality prepared for those who despise the momentary death which you have power to inflict." Probus, "Of what felicity is a man capable after death?" Pollio. "There is no comparison between the happiness of this and the next life. The fleeting comforts of this mortal state deserve not the name of goods, when compared with the permanent joys of eternity." Probus. "This is foreign to our purpose; let us come to the point of the edict?" Pollio. "What is the purport of it?" Probus. "That you must sacrifice to the gods." Pollio. "Sacrifice I will not, let what will be the consequence; for it is written: *He that shall sacrifice to devils, and not to God, shall be exterminated.*" Probus. "Then you must resolve to die." Pollio. "My resolution is fixed: do what you are commanded." Probus thereupon condemned him to be burnt alive; and the sentence was immediately executed at the distance of a mile from the town. Thus the acts. He suffered on the 27th of April in 304, the same day on which, according to the acts of Pollio, St Eusebius bishop of the same city had suffered several years before, perhaps under Valerian.

St CRONAN, Abbot of Roscrea, a monastery which he founded in the county of Tipperary in Ireland; which afterward became a bishop's fee, long since united to that of Kilialoe. St Cronan died about the year 640, and was honoured as titular saint of the church of Roscrea, which was possessed of his relicks. See Usher's Antiq. p. 502.

St PATRICIUS, Bishop of Prusa, in Bithynia, Martyr.

From his authentic acts in Ruinart. In the Chronicon of George Hamartolus, of which a MS. copy is extant in the Coislinian library at S. Germain-des-Prez in Paris, (Cod. 305.) is inserted fol. 2co. Patricii Episcopi Prusæ responsio ad Judicem. See the Acts of this holy martyr most accurately given by Mazochio, with five learned disquisitions on his see, age, &c. in the commentary which he published in Marmor Neapolitanum, seu Vetus Kalendarium SS. Neapolit. Ecclesiæ, T. 2. p. 301. ad 19 Maij.

THERE were anciently in Bithynia three cities known by the name of Prusa; that whereof St Patricius was bishop, was famous for its baths, near which stood a temple wherein sacrifices were offered to Esculapius, and to Health: the latter being adored as a goddess by the Romans, had a temple in Rome itself, as is mentioned by Livy (1). His acts give the following account of his martyrdom. Julius proconsul of Bithynia being at Prusa, after bathing in the hot baths, and sacrificing to Esculapius and Health, found himself fresh, vigorous, and in good health, for which he imagined himself indebted to those divinities. With a view therefore to make a grateful return to these imaginary deities, he was determined to oblige Patricius to offer sacrifice to them. Wherefore, being seated on his tribunal, and having caused Patricius to be brought before him, he said to him: "You, who, being led away by silly tales, are weak enough to invoke Christ, deny if you can the power of our gods, and their providential care over us, in granting us these mineral waters, endued by them with salutary virtues. I therefore insist on your sacrificing to Esculapius, as you hope to avoid being severely tormented for your non-compliance." Patricius. "How many wicked things are contained in the few words you have been uttering?" Proconsul. "What wickedness can you discover in my discourse, who have advanced nothing in it but what is plain matter of fact? Are not the daily cures, wrought by these waters, clear and manifest? Don't we see and expe-

(1) L. 5.

rience them?" Patricius did not deny the salutary virtues of the waters, nor the cures wrought by them upon human bodies, but endeavoured to convince the governor and a numerous audience, that these waters, and all other things, had received their being and perfections from the one only true God, and his Son Jesus Christ (*a*). And while he was endeavouring to account for their heat and ebullition, from secondary causes, he was interrupted by the proconsul's crying out: "You pretend then that Christ made these waters, and gave them their virtue?" Patricius. "Yes; without all doubt he did." Proconsul. "If I throw you into these waters to punish you for your contempt of the gods, do you imagine your Christ, whom you suppose the maker of them, will preserve your life in the midst of them?" Patricius. "I do not contemn your gods, for no one can contemn what does not exist: I would have you convinced that Jesus Christ can preserve my life, when I am thrown into these waters, as easily as he can permit them to take it away: and that whatever relates to me, or is to befal me, is perfectly known to him, as he is present every where; for not a bird falls to the ground, nor a hair from our heads, but by his good will and pleasure. This I would have all look upon as an oracle of truth itself; and that an eternal punishment in hell awaits all such as, like you, adore idols." These words so enraged the proconsul, that he commanded the holy bishop to be immediately stripped and cast into the scalding water. While they were throwing him in, he prayed thus: "Lord Jesus Christ, assist thy servant." Several of the guards were scalded by the dashing of the water. But it had no such effect upon the martyr, who, like the three children in the Babylonian furnace,

(*a*) The discourse may be seen at length in his acts given in Ruinart, in which he ascribes the heat of these and the like waters to subterraneous fires: and the martyr takes occasion from thence to speak of hell and its never-ending torments. Some philosophers, both ancient and modern, imagine a central fire in the bowels of the earth: others more probably ascribe all subterraneous heat and fire to fermenting or inflammable materials, which are found almost every where in some degree, especially in great depths, in the earth.

continued in it a considerable time without hurt, being affected no more by it than if it had been an agreeable temperate bath. The enraged proconsul ordered him thereupon to be taken out and beheaded. The martyr, having recommended his soul to God by a short prayer, knelt down, and had his head struck off pursuant to the sentence. The faithful, that were present at the execution, carried off his body, and gave it a decent interment near the high road. His martyrdom happened on the 19th of May. Thus his acts. It does not appear in what persecution he suffered. He is commemorated in the Greek Menæa on the 19th of May; in the Menology published by Canisius, on the 28th of April and on the 19th of May; and in the Roman martyrology, on the 28th of April, probably the day of the translation of his relicks. Both the Greek and Roman calendars join SS Acacius, Menander and Polyænus, who were beheaded with him for the faith. Le Quien (1) reckons St Alexander, who is honoured with the title of bishop of Prusa and martyr, on the 10th of June in the Greek Menæa, the first bishop of that city whose name has reached us, and St Patricius the second, George who was present in the council of Nice, the third, and St Timothy the fourth, who was crowned with martyrdom under Julian the Apostate, according to the several Greek calendars both in their Menæa, Menologies and Synaxaries, which mention him on the 10th of June. Some name Constantinople as the chief place of his veneration. Perhaps he suffered in that city: at least his relicks were preserved there in a famous church which bore his name: on which see Du Cange (2).

(1) Oriens Christ. T. 1. p. 616. (2) Constantinoplis Christiana, p. 140.

APRIL XXIX.

St PETER, Martyr.

From his life by Thomas of Leontino, a Dominican friar, who had resided long with him at Verona, and was afterwards patriarch of Jerusalem, &c. collected by Touron in his life of St Dominic, p. 480. See also the remarks of Papebroke, T. 3. Apr. p. 679.

A. D. 1252.

St Peter the martyr was born at Verona, in 1205, of parents infected with the heresy of the Cathari, a sort of Manichees, who had insensibly made their way into the northern parts of Italy, during the quarrel between the emperor Frederic Barbarossa and the holy see, (a) God preserved him from the danger which attended his birth, of being infected with heretical sentiments. His father, being desirous of giving him an early tincture of learning, sent him, while very young, to a catholic schoolmaster; not questioning but by his own instruction afterwards, and by the child's conversing with his heretical relations, he should be able to efface whatever impressions he might receive at school to the contrary. One of the first things he learned there was the apostles creed, which the Manichees held in abhorrence. His uncle one day out of curiosity asked him his lesson. The boy recited to him the creed, and explained it in the catholic sense, especially in those words: *Creator of heaven and earth.* In vain did his uncle long endeavour to persuade him it was false, and that it was not God, but the evil principle, that made all things that are visible; pretending many things in the world to be ugly and bad, which he thought inconsistent with the idea we ought to entertain of an infinitely perfect being. The resolute steadiness which the boy shewed on the occasion, his uncle looked upon as a bad omen for their sect: but the

(a) The Ven. F. Moneta, the beloved disciple of St Dominic in Italy, wrote about the year 1230 five books *adversus Catharos & Waldenses*, which F. Ricchini published at Rome in 1743. From this work and the editor's preliminary dissertations and notes, we learn many curious articles relating to the errors and history of these heretics.

father laughed at his fears, and sent Peter to the university of Bologna, in which city there then reigned a licentious corruption of manners among the youth. God, however, who had before protected him from heresy, preserved the purity of his heart and the innocence of his manners amidst these dangers. Nevertheless he continually deplored his melancholy situation, and fortified himself every day a-new in the sovereign horror of sin, and in all precautions against it. To fly it more effectually he addressed himself to St Dominic, and, though but fifteen years of age, received at his hands the habit of his Order. But he soon lost that holy director, whom God called to glory. Peter continued with no less fervour to square his life by the maxims and spirit of his holy founder, and to practise his rule with the most scrupulous exactness and fidelity. He went beyond it even in those times of its primitive fervour. He was assiduous in prayer; his watchings and fasts were such, that even in his noviciate they considerably impaired his health; but a mitigation in them restored it before he made his solemn vows. When by them he had happily deprived himself of his liberty, to make the more perfect sacrifice of his life to God, he drew upon him the eyes of all his brethren by his profound humility, incessant prayer, exact silence, and general mortification of his senses and inclinations. He was a professed enemy of idleness, which he knew to be the bane of all virtues. Every hour of the day had its employment allotted to it; he being always either studying, reading, praying, serving the sick, or occupying himself in the most mean and abject offices, such as sweeping the house, &c. which, to entertain himself in sentiments of humility, he undertook with wonderful alacrity and satisfaction, even when he was senior in religion. But prayer was, as it were, the seasoning both of his sacred studies, (in which he made great progress) and of all his other actions. The awakening dangers of salvation he had been exposed to, from which the divine mercy had delivered him in his childhood, served to make him always fearful, cautious and watchful against the snares of his spiritual enemies. By this means, and by the most profound humility, he was so

happy as, in the judgment of his superiors and directors, to have preserved his baptismal innocence unsullied to his death by the guilt of any mortal sin. Gratitude to his Redeemer, for the graces he had received, a holy zeal for his honour, and a tender compassion for sinners, moved him to apply himself with great zeal and diligence to procure the conversion of souls to God. This was the subject of his daily tears and prayers; and for this end, after he was promoted to the holy Order of priesthood, he entirely devoted himself to the function of preaching, for which his superiors found him excellently qualified by the gifts both of nature and grace. He converted an incredible number of heretics and sinners in the Romagna, the marquisate of Ancona, Tuscany, the Bolognese and the Milanese. And it was by many tribulations, which befel him during the course of his ministry, that God prepared him for the crown of martyrdom. He was accused by some of his own brethren, of admitting strangers, and even women, into his cell. He did not own the calumny, because this would have been a lie, but he defended himself, without positively denying it, and with trembling in such a manner as to be believed guilty, not of any thing criminal, but of a breach of his rule: and his superiors imposed on him a claustral punishment, banished him to the remote little Dominican convent of Jesi in the marquisate of Ancona, and removed him from the office of preaching. Peter received this humiliation with great interior joy, on seeing himself suffer something in imitation of Him, who, being infinite sanctity, bore with patience and silence the most grievous slanders, afflictions and torments, for our sake. But after some months his innocence was cleared, and he was commanded to return, and resume his former functions with honour. He appeared every where in the pulpits with greater zeal and success than ever, and his humility drew on his labours an increase of graces and benedictions. The fame of his public miracles attested in his life, and of the numberless wonderful conversions wrought by him, procured him universal respect: as often as he appeared in public, he was almost pressed to

death by the crowds that flocked to him, some to ask his blessing, others to offer the sick to him to be cured, others to receive his holy instructions. He declared war in all places against vice. In the Milanese he was met in every place with a cross, banner, trumpets and drums; and was often carried on a litter on mens shouldets, to pass the crowd. He was made superior of several houses of his Order, and in the year 1232, was constituted by the pope inquisitor general of the faith. He had ever been the terror of the new Manichee heretics, a sect whose principles and practice tended to the destruction of civil society and Christian morals. Now they saw him invested with this dignity, they conceived a greater hatred than ever against him. They bore it however under the popedom of Gregory IX.; but seeing him continued in his office, and discharging it with still greater zeal under pope Innocent IV. they conspired his death, and hired two assassins to murder him in his return from Como to Milan. The ruffians lay in ambush for him on his road, and one of them, Carinus by name, gave him two cuts on the head with an axe, and then stabbed his companion called Dominic. Seeing Peter rise on his knees, and hearing him recommend himself to God by those words: *Into thy hands, O Lord, I commend my soul*, and recite the creed, he dispatched him by a wound in the side with his cuttle-ax, on the 6th of April, in 1252, the saint being forty-six years and some days old. His body was pompously buried in the Dominicans church, dedicated to St Eustorgius in Milan, where it still rests: his head is kept apart in a case of crystal and gold. The heretics were confounded at his heroic death, and at the wonderful miracles God wrought at his shrine; and in great numbers desired to be admitted into the bosom of the catholic church. Carinus, the murderer of the martyr, fled out of the territory of Milan to the city of Forli, where, being struck with remorse, he renounced his heresy, put on the habit of a lay-brother among the Dominicans, and persevered in penance to the edification of many. St Peter was canonized the year after his death, by Innocent IV., who appointed his festival to be kept on the 29th

of April. The history of miracles performed by his relicks and intercession fills twenty-two pages in folio, in the Acta Sanctorum, by the Bollandists, Apr. T. 3. p. 697 to 719.

Our divine Redeemer was pleased to represent himself to us both for a model to all who should exercise the pastoral charge in his church, and for the encouragement of sinners, under the figure of the good shepherd, who having sought and found his lost sheep, with joy carried it back to the fold on his shoulders. The primitive Christians were so delighted with this emblem of his tender love and mercy, that they engraved the figure of the good shepherd, loaded with the lost sheep on his shoulders, on the sacred chalices which they used for the holy mysteries or at mass, as we learn from Tertullian. (1) This figure is found frequently represented in the tombs of the primitive Christians in the ancient Christian cemeteries at Rome. (2) All pastors of souls ought to have continually before their eyes this example of the good shepherd and prince of pastors. The Aumusses or Furs, which most canons both secular and regular wear, are a remnant of the skins or furs wore by many primitive pastors for their garments. They wore them not only as badges of a penitential life, in imitation of those saints in the Old Law, who wandered about in poverty, clad with skins, as St Paul describes them, (3) and of St Antony and many other primitive Christian anchorets, but chiefly to put them in mind of their obligation of imitating the great pastor of souls in seeking the lost sheep, and carrying it back on his shoulders: also of putting on his meekness, humility and obedience, represented under his adorable title of Lamb of God, and that of sheep devoted to be immolated by death. Every Christian, in conforming himself spiritually to this divine model, must study daily to die more and more to himself and to the world. In the disposition of his soul he must also be ready to make the sacrifice of his life.

(1) Tertul. de Pudic. c. 7. (2) See Bartoli. Le Antiche Lucerne Sepolcrali figurate in Roma An. 1729. n. 28, 29. & Phil. Buonarruoti, Osservazioni sopra alcuni Frammenti di vasi, p. 1. 3. 28, 29, 30, 31. (3) Hebr. xi. 37.

St ROBERT, Abbot of Molesme, Founder of the Cistercians.

From his life by Guy, abbot of Molesme, his immediate successor, and other monuments collected in the history of Religious Orders, T. 5. p. 341. M. Stevens, Monast. T. 2. p. 22. See also Le Nain, T. 1. p. 1. Hist. Liter. de la France, T. 10. p. 111. Gallia Christ. Nov. T. 4. p. 729. 730.

A. D. 1110.

St Robert was born in Champagne, about the year 1018. His parents, Theodoric and Ermegarde, were no less noble than virtuous, and brought him up in learning and piety. At the age of fifteen, he became a Benedictin monk in the abbey of Montier-la-celle, where he made such progress in perfection, that, though he was one of the youngest in that house, he was chosen prior, and some time after made abbot of St Michael de Tonnerre. But not finding the monks of this place disposed to second his good intentions and labours, to establish regular discipline among them, but rather of a refractory temper and obstinate behaviour, he left them on the following occasion. There dwelt at that time in a neighbouring desert called Colan, certain anchorets, who, not having then any regular superior over them, besought him to undertake that office. After several impediments, he complied with their request, and was received by them as another Moses, to conduct them through the desert of this world to the heavenly Canaan. Colan being unhealthily situated, Robert removed them thence into the forest of Molesme, where they built themselves little cells made of boughs of trees, and a small oratory in honour of the Holy Trinity, in 1075. The poverty of those religious, and the severity of their lives being known, several persons of quality in the neighbourhood, stirred up by the example of the bishop of Troyes, vied with one another in supplying them with necessaries, which introduced by degrees such a plenty as occasioned them to fall into great relaxation.

and tepidity, (a) insomuch that the holy Robert, having tried in vain all means to reduce them to the regular observance of their profession, thought proper to leave them, and retired to a desert called Hauz, where certain religious men lived in great simplicity and fervour. Among these he worked for his subsistence, and employed as much of his time as possible in prayer and meditation. These religious men seeing his edifying life, chose him for their abbot. But the monks of Molesme, finding they had not prospered since his absence, obtained of the pope and the bishop of Langres an order for his return to Molesme, on their promising that Robert should find them perfectly submissive to his directions. He accordingly came back. But as their desire of his return was grounded only on temporal views, it produced no change in their conduct after the first year. Some of them, however, seeing their lives were not conformable to St Bennet's rule, which was daily read in their chapter, were desirous of a reformation, which the rest ridiculed. Yet the more zealous, seeing it was impossible faithfully to comply with their duties in the company of those who would not be reformed, recommended the matter to God by ardent prayers, and then repaired to Robert, begging his leave to retire to some solitary place, where they might be able to perform what they had undertaken, and were engaged by vow to practise (1). St Robert promised to bear them company, and went with six of the most fervent of these monks to Lyons, to the archbishop Hugh, legate of the holy see, who granted them letters-patent to that effect; wherein he not only advised, but even enjoined them to

(1) Martenne, Ampl. Collect. T. 6. Præfat. n. 40. Orderic. Vitalis, l. 7. Hist. p. 711. Robert. de Monte, l. de Abbatiis Normanniæ, post Opera Guibertii, p. 311.

(a) Baillet and some others have retailed false exaggerations of the disorders which reigned among the monks of Molesme. Robert de Monte assures us, they consisted only in this, that St Robert would oblige them to manual labour for their subsistence, forbad them to receive oblations, and retrenched certain innovations in their habits: for which relaxations the monks alleged the examples of St Columban and St Odo. See Hist. Liter. T. 10. p. 6.

leave Molesme, and to persist in their holy resolution of living up to the rigour of the rule of St Bennet. Returning to Molesme, they were joined by the rest that were zealous, and being twenty-one in number, went and settled in a place called Cistercium, or Citeaux, an uninhabited forest covered with woods and brambles, watered by a little river, at five leagues distance from Dijon, in the diocese of Challons. Here these religious men began to grub up the shrubs and roots, and built themselves cells of wood with the consent of Walter, bishop of Challons, and of Renaud, viscount of Beaune, lords of the territory. They settled there on St Bennet's day, the 21st of March, in 1098. From this epoch is dated the origin of the Cistercian Order. The archbishop of Lyons, being persuaded that they could not subsist there without the assistance of some powerful persons, wrote in their favour to Eudo duke of Burgundy. That prince, at his own cost, finished the building of the monastery they had begun, furnished them for a long time with all necessaries, and gave them much land and cattle. The bishop of Challons invested Robert with the dignity of abbot, erecting that new monastery into an abbey (*b*) The first rule established by St

(*b*) The Cistercian Order professes to follow the Benedictin rule in its primitive rigour. The habit used at Molesme was tawney. St Alberic, who succeeded St Robert at Citeaux, changed it for white, and the Order took from that time the Blessed Virgin for its special protectress. The Cistercian nuns were instituted before the death of St Alberic. Within fifty years after its institution, this Order consisted of no less than five hundred abbeys: which number was increased to eighteen hundred soon after the year 1200. The sole monastery of Trebnitz in Silesia reckons above forty princesses of Poland who have there professed this Order. The noble military Orders of Calatrava, Alcantara, and Montreza, in Spain; and those of Christ and of Avis in Portugal, are subject to it, and borrow from it their rules of piety. The primitive extreme austerity of the Cistercian Order being relaxed, pope Sixtus IV. in 1475, granted to the superiors power to dispense with the original obligation of abstinence from flesh. But several reformations have been since established in it to restore its ancient severity. That of the Feuillans in France, which took its name from Feuillens, a Cistercian abbey in Guienne in the diocese of Rieux, (which is the chief of this reformed congregation, and the residence of the general, whose office is triennial) was begun by Dom John de la Barriere, a native of Quercy, and abbot of Notre Dame

Robert at Citeaux allotted the monks four hours every night for sleep, and four for singing the divine praises

Dame des Feuillans. Whilst a student at Paris he resolved to become a monk and reform it. After many tears and prayers in the Carthusians church at Paris, he went thither and took the habit in 1577: established a reform to use no food but roots and herbs, often not dressed by fire: no raiment but a single tunic even in winter, without sandals, sleeping and eating on the ground. Clement VIII. in his bull of confirmation in 1595, mitigated these austerities: but the founder himself observed them to his death. Dom Bernard, called the Petit Feuillent, chosen abbot of Urvab in the Low Countries, established great part of these austerities there. King Henry III. founded at Paris the second convent, called St Bernard's, in 1601. Doctor Asseline, famous at Paris, thirty-two years old, in 1605 took the habit, taking this motto,

Omnia nil sine Te Deus, omnia vana!
Cuncta relinquenti sis mihi cuncta Deus.

which he often had in his mouth. He took the name of F. Eustache de S. Paul. (See his life in French.) This reformation extended itself into Italy, under the name of Reformed Bernardins. The most pious and learned cardinal John Bona, who died in 1674, was of this Congregation.

The most austere reformation of this Order is established at La Trappe. Its author, John le Bouthillier de Rancé, was of a noble and puissant family, who, having embraced an ecclesiastical state, was designed to succeed his uncle in the archbishopric of Tours. By his learning and eloquence he distinguished himself among the French clergy, was their oracle on many important occasions, and their speaker in their general assemblies. He was chaplain to the duke of Orleans, and enjoyed several considerable pensions, and a large church revenue. But at thirty years of age entering seriously into himself, he thought it inconsistent with his profession to employ the revenues of the church in support of a splendid equipage, and a great table; and to spend his precious time in company and diversions. He addressed himself to those directors who would the least flatter him; and in order to make restitution for past superfluous expences, he by their advice sold his paternal estate of thirty thousand livres, or between two and three thousand pounds sterling a year, and out of the purchase-money distributed a hundred thousand crowns among the poor, and gave the remainder to pious uses. He resigned three abbeys and two priories which he possessed *in commendam*; and reserved only the abbey of our Lady of La Trappe, in which he took the Cistercian habit, commenced regular abbot, and in 1664, introduced a reformation of that Order according to the austere primitive institute of St Bennet, afterward renewed by St Bernard. His books on the obligations of a monastic state cannot be too often read by those who profess it; nor his edifying life, written by Le Nain, which seems preferable to that published by Marsollier. He lived thirty-seven

in the choir: four hours were assigned on working days for manual labour in the morning, after which the monks read till None: their diet was roots and herbs (2).

(2) Mabill. Annal. T. 1. Buching in Vita Urban II.

years in this rigorous solitude, and died in 1700. The monastery is situate in a forest in le Perche, near Normandy: it consisted in 1740, of sixty lay-brothers and novices, and fifty-seven choir-monks, of whom eighteen were priests, three oblates or extern lay-brothers, who are allowed to speak upon necessary occasions. One of these opens the door to strangers, prostrates himself before them, and then leads them first to the chapel, and after a short prayer into a parlour; but desires them, while within the monastery, to refrain from speaking of news or any worldly affairs: only the abbot, prior, or guest-master, are allowed to speak to them. The monks are never allowed to speak to visitors, nor to one another, otherwise than by signs, except it be to their superior or Confessarius. They never write to their friends in the world after their profession, nor hear any thing relating thereto; being content to know that there is a world, that they may pray for it. When the parent of any monk dies, the news is only sent to the superior, who tells the community that the father of one of them is dead, and orders their joint prayers for his soul. When a novice is about to make his profession, he writes to his friends to take his last leave of them, and makes a renounciation of whatever he possesses in favour of his heirs; but gives some part to the poor, to be distributed in his own country: for nothing is received by the monastery, which, though its revenues are not large, maintains a great multitude of distressed persons. The monks till their ground themselves. They usually keep their eyes cast down, and never look at strangers; but make them a low bow if they pass by. When pope Innocent III, returning from the emperor's court, called at St Bernard's monastery, he took notice that not one of the monks lifted up his eyes to see him or his attendants; so much were they dead to all curiosity, and to whatever could interrupt their attention to God; which made that great pope call St Bernard's monastery *the wonder of the world.* In like manner the recollection of the monks of La Trappe in the fields, at work, at meals, and particularly in the church, is a most moving spectacle. The more perfectly to renounce their own will, they are bound to obey not only superiors, but the least sign of any other, even the last among the lay-brothers, though by it they spoil their work; as it happened to one who, by obedience to another's sign, knowingly set wrong all the books of the church music which he was composing. And abbot John told the brother who was gardener, it were better that they should be without herbs, than that there should be found in the garden one plant of self-will. Their drink is a weak cyder, such as is used by the poorest people in Normandy: but small beer is allowed those with whom cyder doth not agree. On fast-days they eat only dry herbs boiled with a little salt, with

The year following, 1099, the monks of Molesme sent deputies to Rome, to solicit an order for their abbot

with a piece of coarse bread, and are allowed half a pint of cyder. On other days they have an herb-soup, a desert of a radish or two, or a few walnuts, or some such thing, and a mess either of lentils, roots, hasty-pudding, or the like. They never eat fish on any account, and never touch eggs or flesh meat, unless when very sick, but sometimes use milk. Once the bread being made a little less coarse than ordinary, the abbot John de Rance put the whole community under penance, to atone for the fault of the baker. For supper they have only three, and on fast days only two ounces of dry bread. They use long prostrations, and practice a general mortification of their senses. Abbot de Rance turned out a novice, as not having the spirit of the Order, because he observed him in weeding to put by the nettles too carefully for fear of being stung. When they come to the fire in winter, they stand at some distance in the calefactory, and never put out a foot, or pull up their clothes to warm themselves, nor stay long in that place: even in their sicknesses the superior often treats them harshly, in order to increase their humility and patience: and the monks, under the greatest pains, reproach themselves as faint penitents, and add voluntary mortifications, of which we read very remarkable instances, in the relations that have been published of the death of several of the religious of La Trappe. In their agonies they are carried to the church, laid on ashes, and there receive the last sacraments, and usually remain in that situation till they expire. But nothing is more edifying in this house, than the most profound humility which the monks practise, and the care with which the guest-master or abbot suppresses whatever makes for their reputation, and even that of their house or Order in general, that they may avoid the dangers of a refined pride. They work in the fields many hours in the day, but join prayer with their labour. Their church duties are very long; and during the whole day no one is out of sight of some others, to take away all possibility of sloth. They lie on straw beds. The lightest faults are most severely punished in chapter. It happened that a venerable abbot, of a very great monastery of the Cistercian Order, full seventy years of age, being lodged at La Trappe, had by a sign, out of humility, refused to suffer a lay-brother to take the trouble to shew him the way to his cell at night; but this being contrary to the rule of the house, in relation to obedience to every one, the next day De Rance in chapter reproached the abbot, that, not content to ruin discipline and souls at home, he came to spread scandal among them: and enjoined him a public penance. How chearful these holy penitents are amidst their austerities, appears from the visitations made by authority of the general, the abbot of Citeaux. In 1678, the abbot of Prieres, being deputed visitor of La Trappe, declared that he found the religious, though some were persons of a very delicate and tender constitution, yet several above fourscore years old, all

St Robert's return to Molesme, alleging that religious observance had suffered greatly by his absence; and that

well, chearful, and begging that their austerities might be encreased. In 1664, when many censured the institute as too severe, the abbot De Rance assembled his religious, and commanded them to declare their sentiments concerning it. The fathers all unanimously cried out, that their mortifications were too light for heaven, and in consideration of their past sins; protesting that they underwent their austerities with joy, and were ashamed of their sloth, and that they did so little. When it was urged by a certain prelate, that at least the lay-brothers ought to be allowed some indulgence, the same abbot, in 1687, summoned them to chapter, and ordered them to speak their sentiments. Brother Malc spoke first, and said: "Twenty years have I lived in this house, and I never found any thing in it but what was easy and agreeable. I have always regarded myself as wax to receive from your hands whatever figure you are pleased to mould me into: I consider myself as an untamed horse, if I am not held in by the bridle. If my state wants any alteration, it ought to be more restrained." Then falling on his knees, he added, that he was as a handkerchief in his hand, which he might use in the manner he pleased. 2. B. Pachomius said, his life had been unprofitable, and wished his rigour augmented: and was ashamed to see many in the world undergo so much for vanity, whilst he did nothing for heaven. 3. B. Hilarion said, his austerities ought to be doubled, in order to subject his body to the spirit, lest he should lose his crown. 4. B. Firmin begged on his knees, that, instead of any relaxation, his abbot would shut him up in a close prison. 5. B. Francis prayed his austerities might be increased. The rest answered after the same manner. See abbot John's Conferences, T. 1. p. 287.

Another famous reformation of the Cistercian Order was established in the monastery of our Lady De Sept Fons, two leagues from Bourbon-Lanci in France, by the abbot Eustache de Beaufort, in the last century; which house no one can visit without receiving from the example of those holy men the strongest impressions of piety. The gardens are cultivated by the hands of the monks, and yield their principal subsistence, their ordinary food being herbs and pulse: but of these they are allowed at dinner two portions, whereas the monks of La Trappe have only one, and that chiefly carrots, turnips, lentils, or the like: all dainty herbs and roots being forbid them, such as cauliflowers, peas and artichokes; the latter are not given even to the sick in the infirmary. Again at La Trappe the monks never taste wine, except the priests at mass, which at Sept-Fons is used with water at meals, in a small quantity, because the ordinary liquor in the Bourbonnois. At Sept-Fons the silence observed by the monks is perpetual, except with regard to superiors on necessary occasions, and in conferences of piety. Every thing in the house and church, is expressive of sentiments of humble poverty and simplicity. One hundred monks in choir seem to have but one voice: so great is the

on his presence both the prosperity of their house and the security of their souls depended: assuring his Holi-

the order of uniformity observed in singing every verse together. They make long pauses in the middle of each verse, that their minds and hearts may draw from each word a spiritual nourishment to feed their affections. They are so intent upon their duty at that time, that no part of their body seems to have the least motion but their lips. They walk to the refectory and to their work with the most edifying modesty and recollection, with their eyes cast down; and one is surprised to see the devotion which appears in their very exterior throughout all their actions, and the vigour with which they ply manual labour in their extenuated and mortified bodies. To be the more perfectly unknown to men, they do not suffer any thing of the eminent virtues which are practised in their house, to be published. And the unfeigned humility, compunction, mortification, devotion, and other virtues of these holy penitents, strongly affect those who behold them. See Hist. de la Reforme de l'abbaye de Sept-Fons, par M Drouet de Maupertuy, Paris 1702.

Some are startled and seemingly shocked at the extraordinary austerities practised by these monks, and by many ancient hermits. What! say they: has the kind Author of nature given us organs, and an inclination to pleasure, yet commanded us to forego it? or does he delight in our pain? These persons seem to be great strangers to what both faith and reason teach on this head. God has indeed annexed pleasure to many actions, for necessary and good purposes; and many lawful pleasures of our senses may be sanctified by a virtuous intention. But ever since the corruption of our nature, and the revolt of our passions against reason, our appetites stand in need of a severe curb; and without frequent denials and restraints, self-will and the senses become headstrong and ungovernable, and refuse subjection. God has appointed the mortification of the senses, joined with sincere humility and the more essential interior denial of the will, to be the powerful remedy, and a necessary condition for obtaining his victorious graces against this enemy: and Christ frequently inculcates the obligation of it, and declares that no one can be his disciple who is not crucified and dead to himself, as the *grain of corn must die in the ground* before it can bring forth *fruit*. To deny the necessity of mortification, both exterior and interior, would be, on many accounts, to destroy the whole system of Christian morality. But the extraordinary austerities of certain eminent servants of God are not undertaken by them without a particular call, examined with maturity and prudence, and without a fervour equal to such a state. Neither do they place sanctity in any practices of mortification, or measure virtue by them, as a Dervise or Brachman might do; but choose such as have the greatest tendency to facilitate the subjection of their passions, and regard them only as helps to virtue, and means to acquire it, and to punish sin in themselves. Nor do they imagine God to be delighted with their pain, but with the cure of their spiritual maladies. A mother rejoices in the health of her child, not in the bit-

ness, that they would use their best endeavours to give him no further reason to complain of them. Urban II. therefore, wrote to the archbishop of Lyons to procure St Robert's return to Molesme, if it could be conveniently compassed. The legate sent his orders to that effect, and Robert immediately obeyed, remitting his pastoral staff for Citeaux to the bishop of Challons, who absolved him from the promise of obedience he had made him. He was installed a-new by the bishop of Langres, abbot of Molesme, which he governed till his happy death, which happened, not in 1100, as Manriquez imagined, but in 1110; for in that year he reconciled together two abbots, who had chosen him umpire in a quarrel. (3) The ancient Chronicle of Molesme says, that St Robert was born in 1018, and died in 1110: consequently he lived ninety-two or ninety-three years, and survived St Alberic, who died in 1109. Upon proof of many miracles wrought at his tomb, pope Honorius III. enrolled his name among the saints. Martenne has published the information of several of these miracles taken by on order of that pope. (4) Mention is made of this his canonization by Menriquez, (5) the Younger Pagi, (6) and Benedict XIV. (7)

ON THE SAME DAY.

St Hugh, Abbot of Cluni, C. He was a prince related to the sovereign house of the dukes of Burgundy, and had his education under the tuition of his pious mother, and under the care of Hugh, bishop of Auxerre, his great uncle. From his infancy, he was exceedingly given to prayer and meditation, and his life was remark-

(3) Mabill. Annal. l. 71. n. 99. (4) Martenne, Anecdot. T. 1. p. 904. (5) Annal. Cisterc. ad an. 1222. (6) Pagi Junior in Vitâ Honorii III. ex ejus ep. 132. l. 6. (7) Boned. XIV. de Canoniz. l. 1. c. 9. n. 9. p. 73.

ness of the potion which she gives him to procure it. The doctrine of Christ, and the examples of St John the Baptist, St Paul, St Matthias, St James, and the other apostles; of many ancient prophets, and other saints, from the first ages of our holy religion, are a standing apology and commendation of this spirit in so many servants of God.

ably innocent and holy. The world he always looked upon as a tempestuous sea, worked up by the storms of human passions, and concealing rocks and shelves every where, under its boisterous waves. In obedience to the will of his father, he learned the exercises of fencing and riding. But one day hearing an account of the wonderful sanctity of the monks of Cluni under St Odilo, he was so moved, that he set out that moment, and going thither, humbly begged the monastic habit. After a rigid noviciate, he made his profession in 1039, being sixteen years old. His extraordinary virtue, especially his admirable humility, obedience, charity, sweetness, prudence and zeal, gained him the respect of the whole community, and, upon the death of St Odilo, in 1049, though only twenty-five years old, he succeeded to the government of that great abbey, which he held sixty-two years. He received to the religious profession Hugh, duke of Burgundy, and died on the 29th of April in 1109, aged eighty-five (*a*) He was canonized twelve years after his death, by pope Calixtus II. See his life written in the same age by Hildebert, bishop of Mans, afterward archbishop of Tours, among his works published by Dom Beaugendre, in 1705, also in Papebroke, 29. Apr. p. 628. and 658. See likewise Ceillier, T. 21. p. 353. Mabill. l. 71. Annal. Bened. & T. 9. Actor.

St FIACHNA, C. was a native of Desies in Munster, a monk of Lismore, and disciple of St Carthagh the younger in 630. By the most perfect spirit of obedience, he laid the foundation of a most sublime gift of prayer

(*a*) Several of the letters of St Hugh of Cluni are extant. In one to William the Conqueror, who had offered him for his house, one hundred pounds for every monk he would send into England, he answered that he would give that sum himself, for every good monk he could procure for his monastery, if such a thing were to be purchased. The true reason of his refusal was, his fear of the monks he should send, falling into relaxations, by living in monasteries not reformed. He left many wise statutes for his monks, and others for the nuns of Marcigni, of which monastery he was the founder. See them published by Dom Marrier, and M. Duchesne, in their *Bibliotheca Cluniacensis*, p. 500.

and all virtue. He is titular saint of the parish of Kill-Fiachna, in the diocese of Ardfert. See Engus in Chron. & Colgan, MSS. ad 29. Apr.

APRIL XXX.

St CATHARINE of Sienna, Virgin.

From her life by Raymund of Capua, her confessor, afterward general of the Dominicans; also by Stephen, prior of the Carthusians, near Pavia, who had intimately known the saint, and from other cotemporary authors. Likewise Divæ Catharinæ Senensis Vita per Joan. Pinum, Tolosanum. Bononiæ. 4to. 1505 See her history judiciously and elegantly compiled by F. Touron, T. 2. a writer justly extolled in the Journal de Scavants, and honoured with great encomiums by pope Benedict XIV. Her life by her confessor, containing things omitted in other editions, is printed in Italian at Florence in 1477. 4to. in a Gothic character, yet this is a translation from the Latin: also another printed at Sienna, in 1524. 4to. See also Papebroke's remarks, Apr. T. 3. p. 851.

A. D. 1380.

St Catharine was born at Sienna, in 1347. Her father James Benincasa, by trade a dyer, was a virtuous man; and though blessed with temporal prosperity, always chiefly solicitous to leave to his children a solid inheritance of virtue by his example, and by deeply instilling into them lessons of piety. Her mother Lapa had a particular affection for this daughter above her other children; and the accomplishments of mind and body, with which she was adorned, made her the darling and delight of all that knew her, and procured her the name of Euphrosyna. She was favoured by God with extraordinary graces, as soon as she was capable of knowing him. She withdrew very young to a solitude a little out of the town, to imitate the lives of the fathers of the desert. Returning after sometime to her father's house, she continued to be guided by the same spirit. In her childhood, she consecrated her virginity to God by a private vow. Her love of mortification and prayer, and her sentiments of virtue, were such as are not usually found in so tender an age. But God was pleased to put her resolution to a great trial. At twelve

years of age her parents thought of engaging her in a married state. Catharine found them deaf to her intreaties that she might live single: and therefore redoubled her prayers, watching and austerities, knowing her protection must be from God alone. Her parents, regarding her inclination to solitude as unsuitable to the life for which they designed her, endeavoured to divert her from it, and began to thwart her devotions, depriving her in this view of the little chamber or cell they had till then allowed her. They loaded her with the most distracting employments, and laid on her all the drudgery of the house, as if she had been a person hired into the family for that purpose. The hardest labour, humiliations, contempt, and the insults of her sisters, were to the saint a subject of joy; and such was her ardent love of crosses, that she embraced them in all shapes with an holy eagerness, and received all railleries with an admirable sweetness and heroic patience. If any thing grieved her, it was the loss of her dear solitude. But the Holy Ghost, that interior faithful master to whom she listened, taught her to make herself another solitude in her heart; where amidst all her occupations she considered herself always as alone with God; to whose presence she kept herself no less attentive, than if she had no exterior employment to distract her. In that admirable treatise of God's providence which she writ, she saith, "That our Lord had taught her to build in her soul a private closet, strongly vaulted with the divine providence, and to keep herself always close and retired there; he assured her that by this means she should find peace and perpetual repose in her soul, which no storm or tribulation could disturb or interrupt." Her sisters and other friends persuaded her to join with them in the diversions of the world, alleging, that virtue is not an enemy to neatness in dress or to cheerfulness; under which soft names they endeavoured to recommend the dangerous liberties of worldly pastimes and vanities. Catharine was accordingly prevailed upon by her sister to dress in a manner something more genteel: but she soon repented of her compliance, and wept for it during the remainder of her life, as the

greatest infidelity she had ever been guilty of to her heavenly spouse. The death of her eldest sister Bonaventura soon after confirmed her in those sentiments. Her father, edified at her patience and virtue, at length approved and seconded her devotion, and all her pious desires. She liberally assisted the poor, served the sick, and comforted the afflicted and prisoners. Her chief subsistence was on boiled herbs, without either sauce or bread, which last she seldom tasted. She wore a very rough hair-cloth and a large iron girdle armed with sharp points, lay on the ground, and watched much. Humility, obedience, and a denial of her own will, even in her penitential austerities, gave them their true value. She began this course of life when under fifteen years of age. She was moreover visited with many painful distempers, which she underwent with incredible patience; she had also suffered much from the use of hot baths prescribed her by physicians. Amidst her pains it was her constant prayer, that they might serve for the expiation of her offences, and the purifying her heart. She long desired, and in 1365, the eighteenth year of her age (but two years later according to some writers) she received the habit of the third Order of St Dominic, in a nunnery contiguous to the Dominicians convent. From that time her cell became her paradise, prayer her element, and her mortifications had no longer any restraint. For three years she never spoke to any one but to God and her confessor. Her days and nights were employed in the delightful exercises of contemplation: the fruits whereof were supernatural lights, a most ardent love of God, and zeal for the conversion of sinners. The old serpent, seeing her angelical life, set all his engines at work to assault her virtue. He first filled her imagination with the most filthy representations, and assailed her heart with the basest and most humbling temptations. Afterward he spread in her soul such a cloud and darkness that it was the severest trial imaginable. She saw herself an hundred times on the brink of the precipice, but was always supported by an invisible hand. Her arms were fervent prayer, humility, resignation and confidence in God. By these she persevered

victorious, and was at last delivered from those trials which had only served to purify her heart. Our Saviour visiting her after this bitter conflict, she said to him: "Where wast thou, my divine spouse, whilst I lay in such an abandoned frightful condition." "I was with thee," he seemed to reply. "What, (said she) amidst the filthy abominations with which my soul was infested?" He answered: "They were displeasing and most painful to thee. This conflict therefore was thy merit, and the victory over them was owing to my presence." Her ghostly enemy also solicited her to pride, omitting neither violence nor stratagem to seduce her into this vice; but invincible humility was a buckler to cover her from all his fiery darts. God recompensed her charity to the poor by many miracles, often multiplying provisions in her hands, and enabling her to carry loads of corn, oil, and other necessaries to the poor, which her natural strength could not otherwise have borne. The greatest miracle seemed her patience, in bearing the murmurs and even the reproaches of those ungrateful and importunate people. Catharine dressed and served an old woman named Tocca, infected to that degree with a leprosy, that the magistrates had ordered her to be removed out of the city, and separated from all others. This poor wretch, nevertheless, made no other return to the tender charity of the saint, but continual bitter complaints and reproaches; which, instead of wearying out her constancy, only moved the saint to shew her still greater marks of sweetness and humility. Another, whose infectious cancer the saint for a long time sucked and dressed, published against her the most infamous calumnies; in which she was seconded by a sister of the convent. Catharine bore in silence the violent persecution they brought upon her, and continued her affectionate services, till by her patience and prayers she had obtained of God the conversion of both these enemies, which was followed by a retraction of their slanders.

The ardent charity of this holy virgin made her indefatigable in labouring for the conversion of sinners, offering for that end, continual tears, prayers, fasts, and

other austerities, and thinking nothing difficult or above her strength. All her discourses, actions, and her very silence, powerfully induced men to the love of virtue, so that no one, according to pope Pius II. ever approached her who went not better away. Nannes, a powerful turbulent citizen, being brought to our saint to be reclaimed, all she could say to him to bring him to a right sense of his duty was of no effect: upon which she made a sudden pause in her discourse, to offer up her prayers for him: they were heard that very instant, and an entire change was wrought in the man, to which his tears, and other tokens, bore evidence. He accordingly reconciled himself to all his enemies, and embraced a most penitential life. When he afterward fell into many temporal calamities, the saint rejoiced at his spiritual advantage under them, saying, God purged his heart from the poison with which it was infected by its inveterate attachment to creatures. Nannes gave to the saint a stately house, which he possessed within two miles of the city. This, by the pope's authority, she converted into a nunnery. We omit the miraculous conversion of James Tholomei and his sisters, of Nicholas Tuldo, and many others; particularly of two famous assassins going to die with blasphemies in their mouths, and in transports of rage and despair, who were suddenly converted in their last moments, on the saint's praying for them, confessed their crimes to a priest with great signs of repentance, and appeared thoroughly resigned to the punishment about to be inflicted on them. A pestilence laying waste the country in 1374, Catharine devoted herself to serve the infected, and obtained of God the cure of several; amongst others, of two holy Dominicans, Raymund of Capua, and Bartholomew of Sienna. The most hardened sinners could not withstand the force of her exhortations to a change of life. Thousands flocked from places at a distance in the country to hear or only to see her, and were brought over by her words or example, to the true dispositions of sincere repentance. She undertook a journey to Monte Pulciano to consecrate to God two of her nieces, who there took the religious veil of St Dominic: and another journey to Pi-

sa, by order of her superiors, at the earnest suit of the citizens. She there restored health to many in body, but to a far greater number in soul. Raymund of Capua, and two other Dominicans, were commissioned by pope Gregory XI. then residing at Avignon, to hear the confessions at Sienna of those who were induced by the saint to enter upon a change of life; these priests were occupied day and night, in hearing the confessions of many who had never confessed before; besides those of others who had acquitted themselves but superficially of that duty. Whilst she was at Pisa in 1375, the people of Florence and Perugia, with a great part of Tuscany, and even of the Ecclesiastical State, entered into a league against the holy see. The news of this disturbance was delivered to Catharine by Raymund of Capua, and her heart was pierced with the most bitter sorrow on account of those evils, which she had foretold three years before they came to their height. The two furious factions of the Guelphs and Gibellines, which had so disturbed and divided the state of Florence, then a powerful commonwealth, united at last against the pope, to strip the holy see of the lands it possessed in Italy. The disturbance was begun in June 1373, and a numerous army was set on foot: the word *Libertas*, wrote on the banner of the league, was the signal. Perugia, Bologna, Viterbo, Ancona, and other strong holds, soon declared for them. The inhabitants of Arezzo, Lucca, Sienna, and other places, were kept within the bounds of duty by the prayers, letters, and exhortations of St Catharine, and generously contemned the threats of the Florentines. Pope Gregory XI. residing at Avignon, wrote to the city of Florence, but without success. He therefore sent the cardinal Robert of Geneva his legate with an army, and laid the diocese of Florence under an interdict. Internal divisions, murders, and all other domestic miseries amongst the Florentines, joined with the conspiracy of the neighbouring states, concurred to open their eyes, and made them sue for pardon. The magistrates sent to Sienna to beg St Catharine would become their mediatrix. She could not resist their pressing intreaties. Before she arrived at Florence she was met by the Priors

or chiefs of the magistrates; and the city left the management of the whole affair to her discretion, with a promise that she should be followed to Avignon by their ambassadors who should sign and ratify the conditions of reconciliation between the parties at variance, and confirm every thing she had done. The saint arrived at Avignon on the 18th of June 1376, and was received by the pope and cardinals with great marks of distinction. His Holiness, after a conference with her, in admiration of her prudence and sanctity, said to her: "I desire nothing but peace. I put the affair entirely into your hands; only I recommend to you the honour of the church." But the Florentines sought not peace sincerely, and they continued to carry on secret intrigues to draw all Italy from its obedience to the holy see. Their ambassadors arrived very late at Avignon, and spoke with so great insolence, that they shewed peace was far from being the subject of their errand. God suffered the conclusion of this work to be deferred, in punishment of the sins of the Florentines, by which means St Catharine sanctified herself still more by suffering longer amidst a seditious people.

The saint had another point no less at heart in her journey to Avignon. Pope John XXII. a Frenchman, born at Cahors, bishop, first of Frejus, then of Avignon, lastly of Porto, being made pope in 1314, fixed his residence at Avignon, where John's successors, Benedict XII. Clement VI. Innocent VI. and Urban V. also resided. The then pope Gregory XI. elected in 1370, continued also there. The Romans complained that their bishops had for seventy-four years past forsaken their church, and threatened a schism. Gregory XI. had made a secret vow to return to Rome; but not finding this design agreeable to his court, he consulted the holy virgin on this subject, who answered: "Fulfil what you have promised to God." The pope, surprised she should know by revelation what he had never discovered to any person on earth, was immediately determined to carry his good design into execution. The saint soon after left Avignon. We have several letters wrote by her to him, to press him to hasten his return: and he

shortly after followed her, leaving Avignon on the 13th of September in 1376. He overtook the saint at Genoa, where she made a short stay. At Sienna she continued her former way of life, serving and often curing the sick, converting the most obstinate sinners, and reconciling the most inveterate enemies more still by her prayers than by her words. Such was her knowledge of heavenly things, that certain Italian doctors, out of envy, and with the intent to expose her ignorance, being come to hold a conference with her, departed in confusion and admiration at her interior lights. The same had happened at Avignon some time before, where three prelates, envying her credit with the pope, put to her the most intricate questions on an interior life, and many other subjects; but admiring her answers to all their difficulties, confessed to the pope they had never seen a soul so enlightened and so profoundly humble as Catherine. She had many disciples; amongst others Stephen, son of Conrad, a senator of Sienna. This nobleman was reduced by enemies to the last extremity. Seeing himself on the brink of ruin, he addressed himself to the saint, who having first made a thorough convert of him from the world and its vanities by her prayers, miraculously on a sudden pacified all his persecutors, and calmed their fury. Stephen from that time looked upon as dust all that he had formerly most passionately loved and pursued; and he testified of himself that, by her presence, and much more by her zealous discourses, he always found the divine love vehemently kindled in his breast, and his contempt of all earthly things increased. He became the most fervent amongst her disciples, made a collection of all her words as oracles, would be her secretary to write her letters, and her companion in her journies to Avignon, Florence and Rome; and at length by her advice professed himself a Carthusian monk. He assisted at her death, and wrote her life at the request of several princes; having been witness of her great miracles and virtues, and having experienced often in himself her spirit of prophecy, her knowledge of the consciences of others, and her extraordinary light in spiritual things.

St Catherine wrote to pope Gregory XI. at Rome, strongly exhorting him to contribute by all means possible to the general peace of Italy. His Holiness commissioned her to go to Florence, still divided and obstinate in its disobedience. She lived some time in that factious place, amidst daily murders and confiscations, in frequent danger of her own life many ways; in which she always shewed herself most undaunted, even when swords were drawn against her. At length she overcame that obstinate people, and brought them to submission, obedience and peace, though not under Gregory XI. as Baillet mistakes, but his successor Urban VI. as her cotemporary historian inform us. This memorable reconciliation was effected in 1378; after which Catharine hastened to her solitary abode at Sienna, where her occupation, and we may say, her very nourishment, was holy prayer; in which intercourse with the Almighty, he discovered to her very wonderful mysteries, and bestowed on her a spirit which delivered the truths of salvation in a manner that astonished her hearers. Some of her discourses were collected, and compose the treatise On Providence under her name. Her whole life seemed one continued miracle; but what the servants of God admired most in her, was the perpetual strict union of her soul with God. For though obliged often to converse with different persons on so many different affairs, and transact business of the greatest moment, she was always occupied on God and absorpt in him. For many years she had accustomed herself to so rigorous an abstinence, that the blessed eucharist might be said to be almost the only nourishment which supported her. Once she fasted from Ash-Wednesday till Ascension-day, receiving only the blessed eucharist during that whole time. Many treated her as an hypocrite, and invented all manner of calumnies against her; but she rejoiced at humiliations, and gloried in the cross of Christ, as much as she dreaded and abhorred praise and applause. In a vision our Saviour is said one day to have presented her with two crowns, one of gold and the other of thorns, bidding her choose which of the two she pleased. She answered: "I desire, O Lord, to live here

always conformed to your passion, and to find pain and suffering my repose and delight.' Then eagerly taking up the crown of thorns, she forcibly pressed it upon her head. The earnest desire and love of humiliations and crosses, was nourished in her soul by assiduous meditation on the sufferings of our Divine Redeemer. What above all things pierced her heart, was scandal, chiefly that of the unhappy great schism which followed the death of Gregory XI. in 1378, when Urban VI. was chosen at Rome, and acknowledged there by all the cardinals, though his election was in the beginning overawed by the Roman people, who demanded an Italian pope. Urban's harsh and austere temper alienated from him the affections of the cardinals, several of whom withdrew; and having declared the late election null, chose Clement VII, with whom they retired out of Italy, and resided at Avignon. Our saint, not content to spend herself in floods of tears, weeping before God for these evils of his church, wrote the strongest and most pathetic letters to those cardinals who had first acknowledged Urban, and afterwards elected another; pressing them to return to their lawful pastor, and acknowledge Urban's title. She wrote also to several countries and princes in his favour, and to Urban himself, exhorting him to bear up chearfully under the troubles he found himself involved in, and to abate somewhat of a temper that had made him so many enemies, and mollify that rigidness of disposition which had driven the world from him, and still kept a very considerable part of Christendom from acknowledging him. The pope listened to her, sent for her to Rome, followed her directions, and designed to send her with St Catharine of Sweden to Joan queen of Sicily, who had sided with Clement. Our saint, grieved to see this occasion of martyrdom snatched from her, when the journey was laid aside on account of the dangers that were forseen to attend it. She wrote however to queen Joan; likewise two letters full of holy fire to the king of France, also to the king of Hungary, and others, to exhort them to renounce the schism.

We pass over the extacies and other wonderful favours this virgin received from heaven; and the innumerable

miracles God wrought by her means. She has left us, besides the example of her life, six treatises in form of a dialogue, a discourse on the annunciation of the Blessed Virgin, and 364 letters; which shew that she had a superior genius, and wrote perfectly well. Whilst she was labouring to extend the obedience of the true pope Urban VI, her infirmities and pains increasing, she died at Rome on the 29th of April, in 1380, being thirty-three years old. She was buried in the church of the Minerva, where her body is still kept under an altar. Her skull is in the Dominicans church at Sienna, in which city are shewn her house, her instruments of penance and other relicks. She was canonized by pope Pius II. in 1461, Urban VIII. transferred her festival to the 30th of this month.

When we read the lives of the saints, and consider the wonderful graces with which God enriched them, we admire their happiness in being so highly favoured by him, and say to ourselves, that their labours and sufferings bore no proportion to the sweetness of heavenly peace and love with which their souls were replenished, and the spiritual joy and consolations which were a present superabundant recompense and support. But it was in the victory over their passions, in the fervour of their charity, and in the perfection of their humility, patience and meekness, that their virtue and their happiness chiefly consisted. Nor are we to imagine that God raised them to these sublime graces without their assiduous application to the practice both of exterior and interior mortification, especially of the latter. Self denial prepared them for this state of perfect virtue, and supported them in it. What pity is it to hear persons talk of sublime virtue, and to see them pretend to aspire after it, without having studied in earnest to die to themselves. Without this condition all their fine discourses are mere speculation, and their endeavours fruitless.

St MAXIMUS, Martyr.

From his original acts in Surius, Baronius, Henschenius, Ruinart, Fleury, Tillemont, &c.

A. D. 251.

Maximus was an inhabitant of Asia, and a merchant by profession. Decius, having formed an impious but vain design of extirpating the Christian religion, published edicts over the whole empire to enforce idolatry, commanding all to adore idols. Maximus having openly declared himself a Christian, he was immediately apprehended, and brought before Optimus the proconsul of Asia, who, after asking him his name, enquired also after his condition. He replied: "I am born free, but am the slave of Jesus Christ." Proconsul. "What is your profession?" Maximus. "I am a plebeian, and live by my dealings." Proconsul. "Are you a Christian?" Maximus. "Yes, I am, though a sinner." Proconsul. "Have not you been informed of the edicts that are lately arrived?" Maximus "What edicts, and what are their contents?" Proconsul "That all the Christians forsake their superstition, acknowlege the true prince whom all obey, and adore his gods." Maximus. "I have been told of that impious edict, and it is the occasion of my appearing abroad." Proconsul. "As then you are apprised of the edicts, sacrifice to the gods." Maximus. "I sacrifice to none but that God to whom alone I have sacrificed from my youth, the remembrance of which affords me great comfort." Proconsul. "Sacrifice, as you value your life: if you refuse to obey, you shall expire in torments." Maximus. "This has ever been the object of my desires: it was on this very account that I appeared in public, to have an opportunity offered me, of being speedily delivered out of this miserable life, to possess that which is eternal." Then the proconsul commanded him to be bastinaded, and in the mean time said to him: "Sacrifice, Maximus, and thou shalt be no longer tormented." Maximus. "Sufferings for the name of Christ

are not torments, but comfortable unctions: (*a*) but if I depart from his precepts contained in the gospel, then real and eternal torments would be my portion." The proconsul then ordered him to be stretched on the rack, and, while he was tortured, said to him: "Renounce, wretch, thy obstinate folly, and sacrifice to save thy life." Maximus. "I shall save it if I do not sacrifice; I shall lose it if I do. Neither your clubs, nor your iron hooks, nor your fire, give me any pain, because the grace of Jesus Christ dwelleth in me, which will deliver me out of your hands, to put me in possession of the happiness of the saints who have already, in this same conflict, triumphed over your cruelty. (*b*) It is by their prayers I obtain this courage and strength which you see in me." The proconsul then pronounced this sentence on him: "I command that Maximus, for refusing to obey the sacred edicts, be stoned to death, to serve for an example of terror to all Christians." St Maximus was immediately seized by the executioners, and carried without the city walls, where they stoned him on the 14th of May. Thus his acts. The Greeks honour him on the day of his death: the Roman martyrology on the 30th of April. He suffered in 250 or 251.

St Sophia, V. M. She suffered for the faith in the third age, at Firmo, in Italy, where her festival is kept on the 30th of April with great devotion. Her head is shewn in a rich case in the cathedral. See Ughelli (in Episc. Firmanis) who places her martyrdom under Decius: Also Ferrarius, in Catal. Sanctor. Ital. and the Roman martyrology.

(*a*) *Hæc non sunt tormenta sed sunt unctiones.*

(*b*) *Omnium sanctorum orationibus qui in hac colluctatione certantes, vestras superaverant insanias, nobisque virtutum exempla reliquerunt.* *Ruin. p.* 145.

SS. JAMES, MARIAN, AND COMPANIONS, MARTYRS IN NUMIDIA.

From their authentic acts, wrote by a bishop, their companion, and commended by St Austin, Serm. 284. T. 5. p. 1140.

A. D. 259.

THE persecution of Valerian raged no where with so much cruelty as in Numidia in 259. At Lambesa, the greatest city of the province next to Cirtha, great numbers both of the laity and clergy suffered martyrdom. St James was a deacon of that place, and remarkable for his singular chastity and austerity of life. St Martin was only Reader, but endued with a particular eminence of grace. He had an excellent mother called Mary, as we learn from St Austin. They were companions, and probably relations, and came from some remote province of Africa into Numidia. James received on the road a vision that gave them previous notice of their martyrdom. They arrived at a place called Muguas, near Cirtha the capital, where the persecution was very violent. Two bishops, named Agapius and Secundinus, who had been banished for their faith, were at the same time brought thither from the place of their exile, to stand a second trial for their lives. This was a new and unprecedented injustice, practised only against Christians, for persons already condemned to banishment, to be again tried and condemned to death. As they were detained here for some days, James and Marian enjoyed their conversation, which excited them to an eager desire of martyrdom: insomuch, that when the two bishops left Muguas to continue their journey, James and Marian were fully determined to follow them. Two days after their departure, pursuivants arrived at Muguas, which was looked upon as the retreat of Christians, and, by an order from the governor, apprehended James and Marian, and conducted them to Cirtha, together with a bishop, the author of the acts of their martyrdom, and presented them to the city magistrates, who put them to the most cruel tortures. James con-

fessed boldly that he was not only a Christian, but also a deacon; though the law of Valerian, in 258, condemned to death, without hopes of pardon, even though they should deny their faith, all deacons, priests, and bishops. They were both put to the torture; and Marian in particular was hung up, not by the hands, which was the usual method of torture, but by his thumbs, which was far more painful, weights being also hung to his feet. Amidst his torments, the more his body suffered, the more was his soul strengthened by God. The martyrs having undergone the torture as long as the persecutors thought proper, were sent to prison with several other Christians. Some were daily called out of this blessed company, and crowned with martyrdom, and, amongst others, the two holy bishops Agapius and Secundinus, honoured on the 29th of April. The survivors passed some time in the darkness and horror of the dungeons of Cirtha, tormented also with hunger; but the word of God, say the acts, was a spiritual food that supported them. God was pleased moreover to comfort them in their prison, by a vision vouchsafed to Marian, to whom St Cyprian appeared sitting at the right-hand of a great judge, who was Christ, and presenting Marian to drink of a fountain of which that holy bishop had first drank himself; giving Marian thereby to understand, that he was also to suffer martyrdom. God gave an assurance of the same favour to this whole company of prisoners, by a second vision, with which he favoured another of these confessors, called Emilian, of the Equestrian Order, near fifty years old, who had lived till that age in strict continency. His occupation in prison was chiefly prayer. He fasted much, and often abstained from food, by choice, for two days successively. He acquainted this blessed company with what he had also seen in his vision; namely, that his heathen brother asked him how they liked the dark dungeons and hunger. He answered, that the word of God served both for light and nourishment to the soldiers of Jesus Christ. His brother said: "You know, that as many of you as continue obstinate can expect nothing but death. But do

you all hope for equal rewards?" Emilian said: (a) "Lift up your eyes to heaven: have all the stars you see there the same lustre? Dou't they differ in brightness, though they have all the same light? Those in like manner who shall have suffered most, and have had the greatest difficulties to struggle with, shall receive the most glorious crown." All these visions contributed not a little to keep up the spirits of the Christian prisoners. The magistrates of Cirtha, seeing the confessors invincible, sent James, Marian and a great part of the prisoners to Lambesa, to the governor of the province. They suffered much on the way, it being twenty-four miles distant from Cirtha, and the roads very rough. They were lodged in the dungeons of Lambesa, and every day some were called out to martyrdom; the laity first, whom the pagans hoped more easily to vanquish. Amongst them a woman and her two little children, twins, were martyred on the 2d or 3d of May. Also Tertulla and Antonia, two holy virgins, whom St Agapius had a singular regard for. He prayed long in prison that they might not be deprived of the glory of shedding their blood for Christ, and at length received from heaven this answer: "You need not ask by so many prayers what you have obtained by the first." St James and the other clergy were grieved to see their victory retarded; but it was not long before he saw in his sleep the bishop Agapius preparing a great feast, and expressing much joy, and cheerfully inviting him and Marian to it, as to one of the ancient Agapæ or Love-feasts. Here they met an infant who was one of the twins that had suffered with their mother, three days before. He had round his neck a crown of roses, and a very green palm in his right hand; and he bade them rejoice, for they should all sup together the day following, the same on which James, Marian and several others of the clergy were condemned to die. They were accordingly brought to the place of execution, which was a valley, through which ran the river Pagydus, with hills on each side convenient for the ſpectators. The martyrs were placed in

(a) This St Emilian occurs in the martyrologies on the 29th of April.

rows on the banks of the river, that the executioner might pass conveniently from one to the other in cutting off their heads. While they had their eyes bound, they had most of them some token given them by God of their approaching felicity. Marian also foretold the wars and other evils which threatened the empire in revenge of the innocent blood of the just. This was verified, the persecuting emperor Valerian being taken, and most barbarously treated by the Persians in 260; not to mention the thirty tyrants, a dreadful pestilence and other calamities, which afflicted the empire. Mary, the mother of this blessed martyr, like the mother of the Machabees, says St Austin, followed her son to the place of execution to encourage him: on seeing him dead, she embraced his corpse, and oftentimes kissed his neck, and blessed God for having made her the mother of such a son. Their triumph happened in 259, or 260, probably on the 6th of May, on which the ancient calendar of Carthage, drawn up in the close of the fifth century, mentions them. The other Latins honour them on the 30th of April. SS. James and Marian are patrons of Eugubio in the dutchy of Urbino, the ancient Umbria, and their bodies are said to be kept in the cathedral there. The names of these martyrs are consecrated in the Roman martyrology.

ON THE SAME DAY.

St Erkonwald, Bishop of London, C. He was a prince of the royal blood, son of Annas the holy king of the East-Angles, or, as some say, of a certain prince named Offa. The better to disengage himself from the ties and incumbrances of the world, he forsook his own country, and retired into the kingdom of the East-Saxons, where he employed his large estate in founding two great monasteries, one at Chertsey, in Surrey, near the Thames, (*a*) the other for nuns at Barking in Essex;

(*a*) Chertsey (anciently Ceortesei) monastery was founded by St Erkonwald, about the year 666. The abbot and ninety monks being killed, and the abbey burnt to the ground, during the Danish wars: it was refounded by king Edgar and bishop Ethelwold, to the honour

(b) of this latter he appointed his sister Edilburga abbess. The former he governed with great sanctity, till he was forced out of his dear solitude by king Sebba, in 675, and consecrated bishop of London by St Theodorus. He much augmented the buildings and revenues of St Paul's, and obtained for that church great privileges from the king. Dugdale, in his history of that cathedral, proves that it had originally been a temple of Diana, from many heads of oxen dug up when the east part of it wat rebuilt, and from the structure of the chambers of Diana near that place. Bede bears witness that God honoured St Erkonwald with a great gift of miracles, and that his horse-litter, or chips cut off from it, cured distempers to his own time: and his sanctity has been most renowned through all succeeding ages. He sat eleven years, according to his old epitaph, which Mr Weever has preserved. (1) His tomb in the cathedral of St Paul's was famous for frequent miracles, as is mentioned by Bede, Malmesbury, &c. His body was removed from the middle of the church, by a solemn translation, on the 14th of November in 1148, (2) and deposited above the high altar on the east wall. Dugdale (3) describes the riches and numerous oblations which adorned his shrine, and laments (4) that they had lately seen the destruction of this magnificent church, which was the glory of our nation; the monuments of

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honour of St Peter. At the dissolution it was valued, according to Speed, at 744l. 13s. 4d. per ann. See Monast. Anglic. T. 1. p. 75. bishop Tanner Notit. Monastica, p. 534.

(1) Funeral Monuments. (2) See Hearne, note on Robert of Gloucester's Chronicle. T. 2. p. 467. (3) History of the cathedral of St Paul's, p. 22, 23, 24. (4) Ib. p. 51.

(b) Barking nunnery was founded by the same saint in 675, or, according to the Chertsey-book, in 666; but was not the first nunnery in England, as Weever, Dugdale (in Warwicks. p. 1107.) and Newcourt assert; for that of Folkestone in Kent, was founded in 630 by Eadbald, king of Kent, and his daughter St Eanswithe was made first abbess, as bishop Tanner takes notice. Barking nunnery was valued at the dissolution at 1084l. per annum, which would be now eight times as much. Those authors are mistaken, who call Barking the richest nunnery in England, those of Sion and Shaftsbury being much richer.

so many famous men torn to pieces, and their bones and dust pulled out of their graves. In which barbarous search the body of the holy king Sebba was found embalmed with perfumes, and cloathed with rich robes: also several bishops in their proper habits. But, says that diligent author, I could never hear that they found more than a ring or two with rubies, and a chalice of no great value. He adds: Under part of the choir was the subterraneous parish church of St Faith, called *St Fidis in Cryptis.* At the change of religion the body of St Erkonwald disappeared in 1533, says Weever. (5) F. Jerom Porter, in his lives of the English saints, testifies, that it was then buried at the upper end of the choir near the wall. No mention is made of it in any accounts since the new fabric was erected. See Wharton, Hist. Episcoporum Londin. p. 16. and Maitland, Hist. of London, b. 2. p. 486. also the notes of Papebroke, upon the life of St Erkonwald in Capgrave, Apr. T. 3. p. 780. and Leland Collect. T. 1. p. 22. & 23.

St AJUTRE or ADJUTOR, Recluse at Vernon in Normandy, C. He was a Norman gentleman, who, upon motives of holy zeal and piety, followed the Christian standards in the holy war in the East. Being taken by the Saracens, he suffered great hardships and torments, nothing being able to shake his constancy in the confession of his faith, and in the exercises of his religious duties. Having recovered his liberty he returned home, where having consecrated himself and his estate to God, he led an anchoretical life at Vernon upon the Seine, in the assiduous practices of penance and fervent prayer. He consummated his sacrifice by a happy death on the 30th of April, in 1131, and is commemorated on this day in the new accurate martyrology of Evreux, and in the calendars of many other churches in Normandy.

6 NO 63

(5) P. 359.

END OF VOLUME FOURTH.

AN

APPENDIX

TO

BUTLER'S LIVES OF THE SAINTS:

CONTAINING

THE LIFE OF THE AUTHOR:
A CHRONOLOGICAL TABLE:
A CENTENERY TABLE:

A GENERAL INDEX TO THE PRINCIPAL SUBJECTS TREATED OF IN THE WORK.

ADAPTED TO

THE DUBLIN EDITION OF 1779.

Edinburgh:

PRINTED BY J. MOIR, WATERSON'S COURT:
FOR KEATINGS & BROWN, NO. 37. DUKE-STREET, GROSVENOR-SQUARE;
E. BOOKER, NEW BOND-STREET, LONDON: AND
F. COATES, NEWCASTLE.

1800.

BRITISH MUSEUM

AN

ACCOUNT

OF THE

LIFE AND WRITINGS

OF THE

REV. ALBAN BUTLER:

INTERSPERSED WITH OBSERVATIONS ON SOME SUBJECTS

OF

SACRED AND PROFANE LITERATURE,

MENTIONED IN HIS WRITINGS.

BY CHARLES BUTLER, ESQ.

BARRISTER AT LAW.

Quare quis tandem me reprehendat, si quantum cæteris ad festos dies ludorum celebrandos, quantum ad alias voluptates, et ad ipsam requiem animi et corporis conceditur temporis: Quantum alii tempestivis conviviis, quantum aleæ, quantum pilæ; tantum mihi egomet ad hæc studia recolenda, sumpsero. CIC. PRO. ARCHIA.

Edinburgh:

PRINTED BY J. MOIR, PATERSON'S COURT:
FOR KEATING AND BROWN, NO. 37. DUKE-STREET, GROSVENOR-SQUARE,
AND E. BOOKER, NEW-BOND-SREET, LONDON: AND
F. COATES, NEWCASTLE.

1800.

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By the Author of Mr Alban Butler's Life,

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Part II.

Being a connected series of Miscellaneous Notes, on the Literature, Theology, and History, of the Zendavesta, the Vedams, the Edda, and the Coran.

TO

FRANCIS EYRE, ESQ.

OF

WARKWORTH,

IN THE

COUNTY OF OXFORD,

THIS WORK

IS

RESPECTFULLY DEDICATED,

BY

HIS OBLIGED AND OBEDIENT HUMBLE SERVANT,

CHARLES BUTLER.

BRITISH MUSEUM

SOME ACCOUNT

OF THE

LIFE AND WRITINGS

OF THE

REV. ALBAN BUTLER.

I.

THE REVEREND ALBAN BUTLER was the second son of Simon Butler, Esquire, of Appletree, in the county of Northampton, by Miss Ann Birch, daughter of Thomas Birch, Esquire, of Gorscot, in the county of Stafford. His family, for amplitude of possessions, and splendour of descent and alliances, had vied with the noblest and wealthiest of this kingdom, but was reduced to slender circumstances, at the time of his birth. A tradition in his family mentions, that Mr Simon Butler (our Author's grandfather) was the person confidentially employed by the Duke of Devonshire, and the Earl of Warrington, in inviting the Prince of Orange over to England: that he professed the Protestant religion, and that his great zeal for it was his motive for embarking so warmly in that measure; but that he never thought it would be attended with the political consequences which followed from it; that, when they happened, they preyed greatly on his mind; that, to fly from his remorse, he gave himself up to pleasure; and that, in a few years, he dissipated a considerable proportion of the remaining part of the family estate, and left what he did not sell of it, heavily incumbered.

At a very early age, our Author was sent to a school in Lancashire, and there applied himself to his studies with that unremitted application which, in every part of his life, he gave to literature. Sacred biography was even then his favourite pur-

suit. A gentleman, lately deceased, mentioned to the editor, that he remembered him at this school, and frequently heard him repeat, with a surprising minuteness of fact, and precision of chronology, to a numerous and wondering audience of little boys, the history of the chiefs and saints of the Saxon æra of our history. He then also was distinguished for his piety, and a punctual discharge of his religious duties.—About the age of eight years, he was sent to the English college at Douay. It appears, from the diary of that college, that Mr Holman of Warkworth (whose memory, for his extensive charities, is still in benediction in Oxfordshire and Northamptonshire), became security for the expences of his education. About this time he lost his father and mother. The latter, just before she died, wrote to him and his two brothers, the following beautiful letter:

"MY DEAR CHIDREN,

"Since it pleases Almighty God to take me out of this world, "as no doubt wisely foreseeing I am no longer a useful parent to "you, (for no person ought to be thought necessary in this "world, when God thinks proper to take them out); so, I hope, "you will offer the loss of me, with a resignation suitable to the "religion you are of, and offer yourselves. He who makes you "orphans so young, without a parent to take care of you, will "take you into his protection and fatherly care, if you do love "and serve him, who is the Author of all goodness. Above all "things, prepare yourselves, while you are young, to suffer pa-"tiently what afflictions he shall think proper to lay upon you; "for it is by this he trieth his best servants. In the first place, "give Him thanks for your education in the true faith, (which "many thousands want): and then, I beg of you earnestly to pe-"tition his direction, what state of life you shall undertake, whe-"ther it be for religion, or to get your livings in the world. No "doubt but you may be saved either way, if you do your duty "to God, your neighbour, and yourselves. And I beg of you to "make constant resolutions, rather to die a thousand times, if "possible, than quit your faith; and always have in your thoughts, "what you would think of, were you as nigh death as I now think "myself. There is no preparation for a good death, but a good

"life. Do not omit your prayers, and to make an act of contri-
"tion and examen of conscience every night, and frequent the
"blessed sacraments of the Church. I am so weak, I can say no
"more to you, but I pray God bless and direct you, and your
"friends to take care of you. Lastly, I beg of you never to for-
"get to pray for your poor father and mother, when they are not
"capable of helping themselves: so I take leave of you, hoping
"to meet you in heaven, to be happy for all eternity—

"Your affectionate Mother,

"ANN BUTLER."

Though our Author's memory, for the recollection of dates, was, in his very earliest years, remarkable, he found, when he first came to the college, great difficulty in learning his lessons by heart; so that, to enable him to repeat them in the school as well as the other boys, he was obliged to rise long before the college hour. By perseverance, however, he overcame this disheartening difficulty. Even while he was in the lowest schools, he was respected for his virtue and learning. One of his school-fellows writes thus of him: "The year after Mr Alban Butler's arrival
"at Douay, I was placed in the same school, under the same
"master, he being in the first class of rudiments, as it is there
"called, and I in the lowest. My youth and sickly constitution
"moved his innate goodness to pay me every attention in his
"power; and we soon contracted an intimacy that gave me eve-
"ry opportunity of observing his conduct, and of being fully ac-
"quainted with his sentiments. No one student in the college
"was more humble, more devout, more exact in every duty, or
"more obedient or mortified. He was never reproved or pu-
"nished but once; and then, for a fault of which he was not
"guilty. This undeserved treatment he received with silence,
"patience, and humility. In the hours alloted to play, he re-
"joiced in the meanest employments assigned to him by his com-
"panions, as to fetch their balls, run on their errands, &c. &c.
"Though often treated with many indignities by his thoughtless
"companions, on purpose to try his patience, he never was ob-
"served to shew the least resentment, but bore all with meek-
"ness and patience. By the frequent practice of these virtues

" he had attained so perfect an evenness of temper, that his mind " seemed never ruffled with the least emotion of anger. He re- " stricted himself, in every thing, to the strictest bounds of ne- " cessity. Great part of his monthly allowance of pocket-mo- " ney, and frequently of his daily food, went to the poor. So " perfectly had he subjected the flesh to the spirit, that he seem- " ed to feel no resistance from his senses in the service of God " and his neighbour."

As he advanced in age, his learning and virtue became more and more conspicuous. Monsieur Pellison*, in his life of the famous Huet, Bishop of Avranches, observes, that, " from his ten- " derest youth, he gave himself to study; that, at his rising, his " going to bed, and during his meals, he was reading, or had o- " thers to read to him; that neither the fire of youth, the inter- " ruption of business, the variety of his employments, the socie- " ty of his friends, nor the bustle of the world, could ever mo- " derate his ardour of study." The same may be said of our Author. He generally allowed himself no more than four hours sleep, and often past whole nights in study and prayer. All his day was spent in reading. When he was alone, he read; when he was in company, he read; at his meals, he read; in his walks, he read; when he was in a carriage, he read; when he was on horseback, he read; whatever he did, he read. It was his custom to make abridgments of the principal works he perused, and to copy large extracts from them: several bulky volumes of them have fallen into the hands of the editor. Many were surprised to see the rapidity with which he read, or rather run through books, and, at the same time, acquired a full and accurate knowledge of their contents.

II.

After our Author had completed the usual course of study, he was admitted an Alumnus of Douay college, and appointed *Professor of Philosophy*. The Newtonian system of philosophy was, about that time, gaining ground in the foreign universities. He adopted it, in part, into the course of philosophy which he dictated to the students. He read and considered, with great at-

* Histoire de l'Academie, 1 vol. 102.

tention, the metaphysical works of Woolfe and Leibnitz. He did not admire them, and thought the system of pre-established harmony laid down in them, irreconcileable with the received belief or opinions of the Roman Catholic Church on the soul; and that much of their language, though susceptible of a fair interpretation, conveyed improper notions, or, at least, sounded offensively to catholic ears. The late Mr John Dunn, his contemporary at the college, frequently mentioned to the editor, the extreme caution which our Author used in inserting any thing new in his dictates, particularly on any subject connected with any tenet of religion. After teaching a course of philosophy, he was appointed *Professor of Divinity*. On this part of his life, the editor has been favoured by a gentleman deservedly famed for his erudition and piety, the reverend Robert Bannister, with a long letter, of which the reader is presented with an extract.

"I was contemporary with Mr Alban Butler in Douay college, eight years; viz. from October 1741 to October 1749. "But as I was but a boy the greater part of that time, I had "not any intimacy with him, nor was I capable of knowing any "thing concerning his interior, the manner of his prayer, or the "degrees to which he ascended in it, or any extraordinary communications or elevations, to which the Holy Ghost, the great "master and teacher of contemplation, might raise him. All "that I can say, is, that he opened Douay college's great door "to me and a gentleman whom I knew not, but who was so "good as to bring me from Lisle in his coach, on Sunday between "10 and 11, the 15th of October 1741; and the first sight of "him appeared to me then, so meek and so amiable, that I "thought I would choose him for my ghostly father; but another, I suppose, in rotation, adopted me. Mr Alban was my "sole master in my first year of divinity in 1749, and dictated "the two treatises *De Decalogo et de Incarnatione*; he also presided over my defensions upon those two treatises, and over "Mr James Talbot's (the late bishop of London) upon universal "divinity. As to heroic acts of virtue, which strike with admiration all that see or hear of them, I cannot recollect more, "than an uniform, constant observance of all the duties of a "priest, professor and confessarius. He was always at morning

" meditations, seldom omitted the celebration of the holy sacri-
" fice of the mass, which he said with a heavenly composure,
" sweetness, and recollection; studying and teaching assiduously,
" dictating with an unwearied patience so equally and leisurely,
" that every one could, if he wished to do it, write his dictates,
" in a clear and legible hand; nor do I remember, that he ever
" sent a substitute to dictate for him; so exact and punctual he
" was in his duty as a professor. I never knew one more ready
" to go to the confession-seat, at the first intimation of any, even
" the least or youngest boy. He heard his penitents with won-
" derful meekness; and his penetration, learning, judgment, and
" piety, were such, as to move them to place in him a singular
" confidence. He frequently visited the military hospital, to in-
" struct, exhort, and hear the confessions of Irish soldiers. He
" sometimes assembled a number of them, when they happened
" to be quartered in Douay, in the college-church of St Thomas
" of Canterbury, and preached to them. In one of his sermons,
" I remember he told them, for their example and encourage-
" ment, that there are more soldiers saints, than of any other vo-
" cation, or state, or condition. As poor, and often distressed,
" Irish men and women, frequently came to Douay, he was al-
" ways ready to relieve them, and administer both corporal and
" spiritual succours. It can never be forgotten, what attention,
" solicitude, and care, he had in the year 1745 of our English
" soldiers, wounded and maimed, who were brought prisoners
" to Douay, and quartered in the barracks, in great numbers,
" after the battle of Fontenoy. He animated, both by words and
" example, all the young priests, and all in holy orders at the
" college, to visit them, to instruct and instil into them serious
" thoughts of saving their souls, by embracing the only saving
" faith, and by true repentance. He also procured for them tem-
" poral succour and relief, so beneficently, that the Duke of
" Cumberland, then generalissimo of the British and allied ar-
" mies, being informed of it, promised him a special protection,
" whensoever he came over into England. Scarce any thing af-
" fords one a better proof of Mr Alban's eminent spirit of piety
" and great understanding, discretion, and light in spiritual mat-
" ters, than his familiarity and friendship with M. Jean Baptiste

"de Villêrs, President of the seminary des Evequês in the uni-
"versity of Douay, who died October 7th, 1746, the death of
"a saint, after having lived the life of one for 78 years. This
"M. de Villêrs was eminent in all supernatural and moral vir-
"tues, but he concealed them under an amiable simplicity, and
"a plain unaffected behaviour, or exterior, unless charity and
"zeal for the glory of God and salvation of souls required their
"open and full exertion; and, notwithstanding his great learn-
"ing, (which he had acquired by an excellent genius and diligent
"application to sacred studies), and his great and solid fund of
"piety, he was as docile as an infant; so timorous and diffident
"of his own judgement, that he would neither do nor decide any
"thing without counsel. With this sentiment of diffidence and
"humility, he often visited (says M. Leroy, the faithful imita-
"tor and writer of the history of his life), a young professor, a
"foreigner (that is, Alban Butler) and passed an hour or two
"in his company in the afternoon, once every week, and some-
"times twice, several years until his edifying death. Their con-
"versation together was solely about various points of morality;
"about the direction of souls, and the methods of arriving at
"perfection in every action and intention; how to teach devout
"persons a habit of making continual aspirations to God, by acts
"of love, oblation, entire sacrifice of their hearts, of humility,
"&c. Mr. de Villêrs would not suffer more than half a small
"faggot to be kindled for him in the severest weather, saying to
"Mr Alban, "the other part may serve some poor person:"
"As to wine, or any other liquor, he never drank any but at
"meal time. I remember to have heard an instance of Mr Al-
"ban's meekness, for I am not a witness of it. When he was
"presiding over one of his students in divinity in the public hall
"of Douay college, a disputant, who was probably much offend-
"ed at some proposition in the thesis, as being opposite to some
"favourite opinion of his school or religious family, said to him,
"with intolerable rudeness, *habes mel in ore, sed fel in corde*:
"to which he made no reply, nor shewed the least resentment.
"Mr Alban Butler was totally averse to the system of probabi-
"lism, and to all assertions that favour laxity in morals. This
"is evident from the dictates which he delivered to us, from his

" treatise *de Decalogo*, de *actibus humanis*, in his *Epitome moralis* " *sacramentorum*, *&c.* It is still more evident, from his *Epi-* " *tome de sex prioribus conciliis œcumenicis in calce tractatus de In-* " *carnatione*, that he had the highest veneration for the Holy See, " and for him who sits in the chair of St Peter; that he constant- " ly held and maintained the rights and singular prerogatives of " St Peter and his successors, in calling, presiding over, and " confirming general or œcumenical councils; the Pope's superi- " ority over the whole church, and over the whole college of bi- " shops, and over a general council; the irreformability of his doc- " trinal decisions in points of faith and morals; his supreme pow- " er to dispense, (when there is cause) in the canons of general " councils; in short, the plenitude of his authority over the whole " church without exception or limitation, *Nihil excipitur ubi di-* " *tinguitur nihil.*"

III.

FROM the letter, of which we have presented the reader with an extract, it appears what our Author's sentiments were on the nature and extent of the spiritual power of the See of Rome. It has frequently been said, that he was the editor of Doctor Holden's *Analysis Fidei*: had this been the fact, it would have been a strong proof of an alteration of his sentiments on those points; but, after particular enquiry, the editor finds the assertion to be wholly unfounded.

On the celebrated questions, *Of the infallibility of the Pope; and his right to the deposing power*, our Author thus expresses himself, in one of his letters on Mr Bower's History of the Popes: " Mr Bower having been educated in the Catholic schools, could " not but know that, though some private divines think that " the Pope, by the assistance of some special providence, cannot " err in the decisions of faith solemnly published by him, with " the mature advice of his council, or of the clergy or divines of " his church, yet, that this is denied by others; and that the " learned Bossuet, and many others, especially of the school of " Sorbon, have written warmly against that opinion; and that " no Catholic looks upon it as an article or term of communion. " It is the infallibility of the whole church, whether assembled

"in a general council, or dispersed over the world, of which "they speak in their controversial disputations. Yet, this writ- "er, at every turn, confounds these two things together only to "calumniate, and impose on the public. If he had proved that "some popes had erred in faith, he would have no more defeat- "ed the article of supremacy, than he would disinherit a king "by arraigning him of bad policy. The Catholic faith teaches "the Pope to be the supreme pastor of the church established by "Christ, and that this church, founded by Christ on a rock, "shall never be overcome by hell, or cease to be his true spouse. "For he has promised, that his true spirit shall direct it in all "truth to the end of the world. But Mr Bower never found "the infallibility of the Pope in our creed; and knows very well "that no such article is proposed by the church, or required of "any one. Therefore the whole chain of his boastings, which is "conducted through the work, falls to the ground.

"What he writes against the deposing power in Popes, cer- "tainly cannot be made a reproach against the Catholics of Eng- "land, France, Spain, &c. It is a doctrine neither taught nor "tolerated in any Catholic kingdom that I know of, and which "many Catholics write as warmly against as Mr Bower could "wish."——

IV.

WHILE our Author continued at the college of Douay, his first publication made its appearance; This was his *Letters on the History of the Popes, published by Mr Archibald Bower*. That gentleman had entered into the society of Jesus, and acquired a reputation for learning and talents. He came into England, embraced the religion of the established church, and endeavoured to recommend himself to the favour of his new friends, by his History of the Lives of the Popes. He also published an account of his escape from Italy, and of his motives for quitting it. The truth of the account became a subject of controversy. It was disbelieved, not only by Catholics, but Protestants. Dr Douglas, the present Bishop of Salisbury, wrote an excellent pamphlet to expose its falsehood and absurdity. It carried great improbability on the face of it. Mr Bower was a lively writer, and de-

fended himself with adroitness; but he was not equal to the composition of the history which he undertook to write. He was of the numerous list of authors, who, when they sit down to write, have to learn what they shall write, rather than to write what they have already learned. The errors which our Author exposes in his letters are sometimes the errors of a very young writer. The letters are written with ease and good humour; they shew various and extensive learning, a vigorous and candid mind. They met with universal applause.

V.

In the year 1745, our Author accompanied the late Earl of Shrewsbury, and the Honourable James Talbot and Thomas Talbot, on their *Travels through France and Italy*. He wrote a full, entertaining, and interesting account of them. As it will be published, the editor makes no extracts from it in this place. He was always solicitous, that the noble personages committed to his care should see whatever deserved attention, and be introduced to persons distinguished by their rank, talents, or virtue. He drew out for them a comparative view of the Greek, Roman, and Gothic Architecture, an account of the different schools of Painting, and an abridgment of the lives, and remarks on the different characters, of the most eminent Painters. These will be found in his Travels. He kept them from all stage-entertainments:—"The stage-entertainments," (he says in one of his letters), "I can give no account of, as we never would see any; they "being certainly very dangerous, and the school of the passions "and sin, most justly abhorred by the church and the fathers. "Among us, Collier, Law, &c.; among the French, the late "prince of Conti, Doctor Voisin, Nicole, &c. have said enough "to satisfy any Christian; though Tertullian, St Cyprian, St "Chrysostom, are still more implacable enemies of the stage. "However, we saw the stages, for their architecture, where this "was curious." His opinion of the evil tendency of stage-entertainments continued with him through life.

VI.

On his return from his travels, *Our Author was sent on the English Mission.* He had long been engaged in his great work of the LIVES OF THE SAINTS, and was then bringing it to a conclusion. He naturally, therefore, wished to be settled in London, for the convenience of its public libraries, and the opportunities it affords of intercourse with men of letters. But the Vicar Apostolic of the Middle District claimed him, as belonging to that district, and appointed him to a mission in Staffordshire. This was a severe mortification to our Author; he respectfully remonstrated; but the Vicar Apostolic was inexorable, and required his immediate obedience. A gentleman, who lived in the same house with him at the time, has mentioned to the editor, that he was with him when the summons came; and that, on receiving it, he appeared much hurt, retired for half an hour to his oratory, and soon after set out for his country mission.

From Staffordshire he removed to Warkworth, the seat of Francis Eyre, Esquire, to whom these sheets are dedicated. He had the highest opinion of a good missioner, and frequently declared, that he knew of no situation so much to be envied, while the missioner had a love of his duties, and confined himself to them; none so miserable, when the missioner had lost the love of them, and was fond of the pleasures of life: "Such a one," he used to say, "would seldom have the means of gratifying his "taste for pleasure; he would frequently find, that, in company, "if he met with outward civility, he was the object of silent "blame; and that, if he gave pleasure as a companion, no one "would resort to him as a priest." He had a manuscript, written by a Mr Cox, an English missioner who lived in the beginning of the present century, in which these sentiments were expressed forcibly and with great feeling: he often mentioned it. But no person was less critical on the conduct of others, none exacted less from them, than our Author. He was always at the command of a fellow clergyman, and ready to do him every kind of good office. To the poor, his door was always open. When he resided in London, in quality of chaplain to the Duke of Norfolk, he was under no obligation, strictly speaking, of at-

tending to any person except the Duke himself and his family; but he was at the call of every one who wanted any spiritual or temporal assistance which it was in his power to afford. The poor at length flocked to him in such numbers, that, much in opposition to his wishes, his brother, with whom he then lived, was obliged to give general orders that none of them should be admitted to him. He was ever ready to oblige. Mons. Olivet relates of Huet, the bishop of Avranches, that he was so absorbed in his studies, as sometimes to neglect his pastoral duties; that once a poor peasant waited on him respecting some matter of importance, and was refused admittance, "his Lordship being "at his studies;" upon which the peasant retired, muttering, with great indignation, "that he hoped they should never have "another bishop who had not finished his studies before he came "among them:" but our Author's "being at his studies," was never a reason with him for refusing to see any one. It was often unpleasant to observe how much his good humour in this respect was abused.

VII.

Our Author did not remain long in Staffordshire—Edward Duke of Norfolk, (to whom the present Duke is second in succession), applied to the late Mr Challoner for a person to be his chaplain, and to *superintend the education of Mr Edward Howard*, his nephew and presumptive heir. Mr Challoner fixed upon our Author to fill that situation. His first residence, after he was appointed to it, was at Norwich, in an house generally called The Duke's Palace. Thither some large boxes of books belonging to him were directed, but by mistake were sent to the Bishop's palace. The Bishop opened them, and, finding them full of Roman Catholic books, refused to deliver them. It has been mentioned, that, after the battle of Fontenoy, our Author was very active in serving the English prisoners, and that the Duke of Cumberland returned him thanks for his conduct, and made him an offer of his services, if he should have occasion for them after his return to England. On this seizure of his books, our Author applied to the Duke; his Highness immediately wrote

to the Bishop, and soon after the books were sent to their owner.

Mr Edward Howard, by our Author's advice, was first sent to the school of the English clergy, at a small village near Douay, called Esquerchin, of which the most pious and respectable Mr Tichborne Blount was president. After some years, he was sent to complete his education at Paris; and thither our Author accompanied him. Mr Edward Howard was the Marcellus of the English Catholics: never did a noble youth raise greater expectations; but he was suddenly taken ill, and died after an illness of a few days. On that melancholy occasion the family expressed great pleasure in the recollection of the religious education he had received from our Author.

VIII.

During our Author's stay at Paris, he finally completed and sent to the press his great work on the *Lives of the Saints*. We have seen, that, from his tenderest years, he had discovered his turn for sacred biography. At a very early period of his life, he conceived the plan of his work; and from that time pursued it with undeviating attention. He qualified himself for an able execution of it, by unremitted application to every branch of profane or sacred literature connected with it. He was a perfect master of the Italian, Spanish, and French languages. The last he spoke and wrote with fluency and purity. He was also perfect master of the Latin and Greek languages. At an advanced period of his life, he mentioned to the editor, that he could then understand the works of St John Chrysostom as easily in the original as in the Latin interpretation; but that the Greek of St Gregory Nazianzen was too difficult for him. A few years before he died, he amused himself with an enquiry into the true pronunciation of the Greek language, and in preparing for the press some sheets of an intended Greek grammar. To attain that degree of knowledge of the Greek language is given to few: Menage mentions, that he was acquainted with three persons only who could read a Greek writer without an interpreter. Our Author had also some skill in the oriental languages. In biblical reading, in positive divinity, in canon law, in the writings of the

fathers, in ecclesiastical antiquities, and in modern controversy, the depth and extent of his erudition are unquestionable. He was also skilled in heraldry; every part of ancient and modern geography was familiar to him. He had advanced far beyond the common learning of the schools, in the different branches of philosophy; and, even in botany and medicine, he was deeply read. In this manner he had qualified himself to execute the work he undertook.

IX.

THE present section is intended to give *An Account of some of the principal Works he consulted in the composition of it*. It will contain, *1st*, some remarks on the attention of the Church, during the early ages of Christianity, to preserve the Memory of the Martyrs and Saints: *2dly*, some account of the Acts of the Martyrs: *3dly*, some account of the sacred Calendars: *4thly*, some account of the Martyrologies: *5thly*, some account of the Menæon and Menologies of the Greek church: *6thly*, some account of the early Agiographists: *7thly*, some account of the Bollandists: and, *8thly*, some account of the process of the Beatification and Canonization of Saints.

IX. 1. The Roman Catholic Church has ever been solicitous, *that the lives and miracles of those who have been eminent for their sanctity, should be recorded for the edification of the faithful*. St Clement, the second successor of St Peter in the See of Rome, is said to have divided the fourteen districts of that city among seven notaries, assigning two districts to each of them, with directions to form a minute and accurate account of the martyrs who suffered within them. About 150 years from that time, Pope Fabian put the notaries under the care of deacons and subdeacons. The same attention to the actions and sufferings of the martyrs was shewn in the provinces. Of this, the letter of the church of Smyrna, giving an account of the martyrdom of St Polycarp; the letter of the churches of Lyons and Vienne, giving an account of the martyrs who suffered in those cities; and the letter of St Dionysius the bishop of Alexandria, to Fabius the bishop of Antioch, on the martyrs who suffered under the emperor Decius,—are remarkable instances. "Our ancestors," says Pontius, in the be-

ginning of the acts of St Cyprian, "held those who suffered martyrdom, though only catechumens, or of the lowest rank, in "such veneration, as to commit to writing almost every thing "that related to them." Nor was this attention confined to those who obtained the crown of martyrdom. Care was taken that the lives of all should be written, who were distinguished by their virtues, particularly if they had been favoured with the gift of miracles.

IX. 2. The lives of the martyrs and saints, written in this manner, were called *their acts*. They were often collected into volumes. One of the earliest of these collections was made by Eusebius, the father of church history. Some of the lives he inserted in the body of his great historical work: he also published a separate collection of them; it was greatly esteemed, but has not reached our time: many others were published. These accounts of the virtues and sufferings of the martyrs were received by the faithful with the highest respect. They considered them to afford a glorious proof of the truth of the christian faith, and of the holiness and sublimity of its doctrines. They felt themselves stimulated by them to imitate the heroic acts of virtue and constancy which they placed before their eyes, and to rely on the assistance of heaven, when their own hour of trial should arrive. Thus the vocal blood of the martyrs was a powerful exhortation, both to induce the infidel to embrace the faith of Christ, and to incite the faithful to the practice of its precepts. The church, therefore, always recommended the frequent reading of the acts of the martyrs, and inserted the mention of them in her liturgy. This Ruinart proves by many examples: he also shews, that the greatest care was taken to procure the genuine acts of the martyrs; or, when they could not be had, to procure exact accounts of their trials and sufferings. By this means the church was in possession of authentic histories of the persecutions she had suffered, and through which she had finally triumphed over paganism, and of particular accounts of the principal sufferers. The greatest part of them was lost in the general wreck which sacred and profane literature suffered from the barbarians who overturned the Roman Empire. In every age, however, some were found, who carefully preserved whatever they could save, of those sacred

treasures. Copies were frequently made of them; and thus, in this, as in every other important branch of christian learning, the chain of tradition has been left unbroken. Much however of these sacred documents of church history has been irretrievably lost; and, speaking generally, the remaining part came down to us in an imperfect state. Hence Vives, at the end of the 15th century, exclaimed, "What a shame it is to the Christian world, "that the acts of our martyrs have not been published with greater truth and accuracy!" The important task of publishing them in that manner, was at length undertaken by Dom Ruinart, a Maurist monk, in his *Acta primorum Martyrum sincera et selecta*. He executed it in a manner that gained him universal applause. His prefatory discourse, respecting the number of martyrs, has been generally admired. An invaluable accession to this branch of sacred literature, was published by Stephen Evodius Assemanni, in two volumes folio, at Rome in 1748. The title of the work expresses its contents: "*Acta Sanctorum Martyrum orientalium et occidentalium, editore Stephano Evodio Assemanno, qui textum Chaldaicum recensuit, notis vocalibus animavit, Latine vertit, et annotationibus illustravit.*" It is to be observed, that the eastern and western martyrs mentioned in this place, are not the martyrs of the eastern or Greek church, and the martyrs of the Latin or western church, in which sense the words eastern and western are generally used by ecclesiastical writers. By the eastern martyrs, Assemani denotes the martyrs who suffered in the countries which extend from the eastern bank of the Euphrates, over Mesopotamia and Chaldea to the Tigris and the parts beyond it; by the western, he denotes the martyrs who suffered in Syria, Palestine, and Egypt. Stephen Assemanni was the nephew of Joseph Assemanni, whose Kalendaria will be mentioned in another place. Joseph was first perfect of the Vatican library: Stephen was archbishop of Apamea; both of them were Maronite monks, and sent into the east by Pope Clement XII., to purchase manuscripts.

IX. 3. It was the pious custom of the early Christians, to celebrate yearly the memory of the martyrs, on the days on which they suffered. On that day, the martyr was considered to be born to a life of glory and immortality, and, with respect

to that second life, it was called the day of his birth. The different churches therefore were careful to preserve an exact account of the particular days on which the martyrs obtained the crown of martyrdom. The book which contained this account was called a *Calendar*. At first the Calendar contained the mention of the martyrs only; but, in the course of time, the Confessors, or those who, without arriving at the glory of martyrdom, had confessed their faith in Christ by their heroic virtues, were admitted to the same honour. The Calendars were preserved in the churches; a Calendar in the church of Rome was published by Boucher; another by Leo Allatius; a third by Joannes Fronto, chancellor of Paris, and cannon regular of the church of St Genevieve at Paris. A most ancient calendar of the church of Carthage was published by Mabillon. But under this head no publication is more respectable than Joseph Assemani's *Calendaria Ecclesiæ universæ notis illustrata.*

IX. 4. The Calendars gave rise to the *Martyrologies*; the object of them was to collect, in one volume, from the Calendars of the different churches, the names of the martyrs and confessors throughout the world, with a brief mention of the day of their decease, and the place in which they suffered, or which they had illustrated by their birth, their residence, their rank, or their virtues. The Roman martyrology is mentioned in the following terms by St Gregory (Lib. 8. Epist. Indict. 1), in a letter to Eulogius, the bishop of Alexandria. "We," says his holiness, "have the names of almost all the martyrs collected into one volume, and referred to the days on which they suffered, and we "celebrate the solemn sacrifice of the mass daily in their honour. But our Calendar does not contain the particulars of "their sufferings; it only mentions their names, and the place "and time of their martyrdom." The Roman Calendar seems to have been adopted generally through the western church. It certainly was received in England. At the council held at Shovesham in 747, by Cuthbert, the archbishop of Canterbury, it was ordered, "That throughout the year, the feasts of the saints "should be celebrated on the days appointed by the Martyrology "of the church of Rome, with the proper psalms." It was once generally believed to have been composed by St Jerom; but this

opinion is now universally rejected. It suffered much in the middle ages. Pope Gregory XIII., immediately after he had completed the great work of reforming the Calendar, used the most earnest endeavours to procure a correct edition of the Roman martyrology. He committed the care of it to some of the most distinguished writers of his time on ecclesiastical subjects. Among them, Bellarmine, Baronius, and Gavant, deserve particular mention. With this edition, Baronius himself was not satisfied. He published another edition in 1586; and afterwards, at the instigation of Cardinal Sirlet, published a still more correct edition, with notes, in 1598. He prefixed to his edition a dissertation, in which he appears to have exhausted the subject. A further correction of the Roman Martyrology was made by Pope Urban VIII. They were all surpassed by that published by Pope Benedict XIV at Cologne in 1751. But the most useful edition is that published at Paris, in 1661, by Father Lubin, an Augustinian friar. It is accompanied with excellent notes and geographical tables. Politus, an Italian divine, published in 1751 the first volume of a new edition of the Roman Martyrology. It comprises the month of January, but the plan of annotation is so extended, that it fills 500 folio pages of the smallest print; from the time of Drackenborch's edition of Livy, so prolix a commentary had not been seen. Among other principal Martyrologies, is that of the *venerable Bede*. After several faulty editions of it had appeared, it was correctly published by Henschenius and Papebrooch, and afterwards by Smith, at the end of his edition of Bede's Ecclesiastical history. Notwithstanding Bede's great and deserved celebrity, the Martyrology of *Usuard*, a Benedictine monk, was in more general use; he dedicated it to Charles the Bald, and died about 875. It was published by Solerius at Antwerp, in 1714, and by Dom. Bouillard in 1718; but the curious still seek for the earlier edition by Molanus, in 568, as, in the subsequent editions, some parts of it were omitted. Another Martyrology of renown is that of *Ado;* he was archbishop of Vienne in Dauphinê, and died in 875. The best edition of it is that by Rosweyde, in 1613, published at Rome in 1745.—Such have been the exertions of the church of Rome, to perpetuate the memory of those who have illustrated her by their virtues. During the most severe persecutions, in the general wreck of the arts and

sciences, in the midst of the public and private calamities which attended the destruction of the Roman empire, the providence of God always raised some pious and enlightened men, who preserved the deposit of faith, and transmitted to future times the memory of whatever had been most virtuous in former ages or their own.

IX. 5. *The Greek Church* has also shewn great attention to preserve the Memory of the holy Martyrs and Saints. This appears from her Menæon and Menologia. *The Menæon* is divided into 12 months, and each month is contained in a volume. All the saints, whose festivals occur in that month, have their proper day assigned to them in it; the rubric of the divine office, to be performed on that day, is mentioned; the particulars of the office follow; an account of the life and actions of the saint is inserted; and sometimes an engraving of him is added. If it happen that the saint has not his peculiar office, a prose or hymn in his praise is generally introduced. The greater solemnities have an appropriate office. From this the intelligent reader will observe, that the Menæon of the Greeks is nearly the same as a work would be, which should unite in itself the Missal and Breviary of the Roman Catholic Church. It was printed in 12 volumes in folio at Venice. Bollandus mentions, that Raderus, a Tyrolese Jesuit, had translated the whole of the Menæon, and pronounced it to be free from schism or heresy.

The Menologium answers to the Latin Martyrology. There are several Menologia, as, at different times, great alterations have been made in them. But the ground-work of them all is the same, so that they are neither wholly alike nor wholly different. A translation of a Menologium into Latin by Cardinal Sirlet, was published by Henry Canisius, in the third volume of his *Lectiones Antiquæ*. The Greek original with a new version, was published by Annibal Albani, at Urbino, in 1727. From these works it is most clear, that the Greek Church invokes the saints, and implores their intercession with God: "*Haud ob-*"*scurè ostendit,*" says Walachius, *Græcos eo cultu prosequi* "*homines in sanctorum ordinem ascriptos, ut illos invocent.*" Bib. Theologica, vol. iii. 668. From the Menæon and the Menologium, Raderus published a collection of pious and entertaining

narratives, under the title of *Viridarum Sanctorum*. It is to be wished that some gentleman would employ his leisure in a translation of it. We should then be furnished, from the works of the Agiographists of the eastern church, with a collection of pious and instructing narratives, similar to those in the well known *Histoires choisies*. One of the most curious articles inserted in the *Acta Sanctorum* of the Bollandists, is the *Muscovite or Russian Calendar*, with the engravings of the saints. It was first published by Father Possevin. He praises the Russians for the great attention to decency which they observe in their pictures and engravings of holy subjects. He mentions, that the Russians who accompanied him in his return to Rome, observed, with surprise, in the Italian paintings of saints, a want of the like attention. Father Papebrooch, when he cites this passage, adopts the remark, and loudly calls on Innocent XII. to attend to the general decency of all public paintings and statues. *A Greek Calendar of the Saints*, in Hexameter verse, accompanies the Russian Calendar, in the *Acta Sanctorum*; both are illustrated with notes by Father Papebrooch.

IX. 6. We proceed to the *Lives of the Saints written by individuals*. For these our attention must be first directed to the Agiographists of the Greek church. The 8th century may be considered as the period when Grecian literature had reached its lowest state of depression; in the ninth, Bardas Cæsar, the brother of the Empress Theodora, protected letters; from that time they were constantly cultivated by the Greeks; so that Constantinople, till it was taken by Mahomet, was never without its historians, poets, or philosophers. Compared with the writings of the ancients, their compositions seem lifeless and unnatural; we look among them in vain either for original genius or successful imitation. Still they are entitled to our gratitude; many of the precious remains of antiquity have come down to us only in their extracts and abridgements; and their volumnious compilations have transmitted to us much useful information which has no other existence. Sacred biography, in particular, has great obligations to them. The earliest work on that subject we owe to the care which the Emperor Constantine Porphyrogenitus bestowed on the literary education of his son; an example which,

at the distance of about 600 years, was successfully rivalled by the elegant edition of the Delphin Classics, published under the auspices of Lewis XIV. But the Greek emperor had this advantage over the French monarch, that he himself was the author of some of the works published for the use of his son. In the first (published by Lerch and Reisch at Leipsic in 1751), he describes the ceremonial of the Byzantine court; the second (published by Banduri, in his *Imperium Orientale*), is a geographical survey of the provinces, or, as he calls them, the *Themata* of the empire; the third, which some ascribe to the Emperor Leo his father, describes the prevailing system of military tactics; the fourth delineates the political relations and intercourse of the court of Byzantium with the other states. His Geoponics, (published by Nicholas Niclas at Leipsic, in 1731, in two volumes 8vo), were written with a view of instructing his subjects in agriculture. By his direction, a collection of historical examples of vice and virtue was compiled in 53 books, and *Simeon Metaphrastes*, the great logothete or chancellor of the empire, composed his Lives of the Saints. Several of them were published, with a Latin translation, by the care of Lipoman, the bishop of Verona. Cardinal Bellarmin accuses Metaphrastes of giving too much loose to his imagination: "He inserts," says the Cardinal, "such accounts of conversations of the martyrs with their persecutors, and such accounts of conversions of by-standers, as exceed belief. He mentions many and most wonderful miracles on "the destruction of the temples and idols, and on the death of the "persecutors, of which nothing is said by the ancient historians." We next come to *Jacobus de Voragine*, a Dominican friar and archbishop of Genoa, in 1292. His *Golden Legend* was the delight of our ancestors, during the ages which preceded the revival of letters. The library of no monastery was without it. Like the essays of Montaigne, it was to be found on the shelf of every private person; and, for a long time after the invention of printing, no work more often issued from the press. After enjoying the highest degree of reputation, it lost much of its celebrity, in consequence of the Lives of Saints published by *Mombritius* in two immense volumes in folio, about the year 1480, from manuscripts in the library of the church of St John of Lateran; and in con-

sequence of the Lives of Saints published by *Surius* a Carthusian monk. The first edition of Surius's work was published in 1570-1575, in six volumes; the second appeared in 1578, the third and most complete was published, in twelve volumes, in 1615. That he frequently shews too much credulity, and betrays a want of taste, must be admitted; but his works are allowed to breathe a spirit of piety; his candour, and desire to be accurate, are discernible in every part of his writings; and his learning, for the age in which he lived, was considerable. In *Ribadeneira* the line of ancient Agiographists respectably finishes.

While candour and good taste must allow, that, even in the best of the compilations we have mentioned, there is great want of critical discernment, and that they are wholly deficient in elegance, and the artificial beauties of composition, justice requires that their defects should not be exaggerated. Still less should an intention to deceive, even on the pretence of edification, be imputed to them. Whatever may have been either the error or the criminality of some of her members, the church herself, in this, as in every other instance, has always inculcated the duty of sincerity and truth, and reprobated a deviation from them, even on the specious pretence of producing good. On this subject our Author thus forcibly expresses himself, in one of his letters on Mr Bower's History of the Lives of the Popes: "It is very unjust "to charge the Popes or the Catholic Church, with countenan- "cing knowingly false legends; seeing all the divines of that com- "munion unanimously condemn all such forgeries, as lies in "things of great moment, and grievous sins: and all the coun- "cils, popes, and other bishops, have always expressed the great- "est horror of such villanies; which no cause or circumstances "whatever can authorise, and which, in all things relating to re- "ligion, are always of the most heinous nature. Hence the au- "thors, when detected, have been always punished with the ut- "most severity. Dr Burnet himself, says, that those who feign- "ed a revelation at Basil, of which he gives a long detail, with "false circumstances, in his letters on his travels, were all burnt "at stakes for it, which we read more exactly related by Surius, "in his Commentary on his own Times. The truth is, that "many false legends of true martyrs were forged by heretics, as

"were those of St George, condemned by Pope Gelasius, as ma-
"ny false gospels were soon after the birth of Christianity, of
"which we have the names of near 50 extant. Other wicked or
"mistaken persons have sometimes been guilty of a like impos-
"ture. A priest at Ephesus forged acts of St Paul's voyages,
"out of veneration for that apostle, and was deposed for it by St
"John the evangelist, as we learn from Tertullian. To instance
"examples of this nature would form a complete history. For
"the Church has always most severely condemned all manner of
"forgeries. Sometimes the more virtuous and remote from
"fraud a person is, the more unwilling he is to suspect an im-
"posture in others. Some great and good men have been im-
"posed upon by lies, and have given credit to false histories, but
"without being privy to the forgery; and nothing erroneous,
"dangerous, or prejudical, was contained in what they unwarily
"admitted. However, if credulity in private histories was too
"easy in any former age, certainly scepticism and infidelity are
"the characters of this in which we live. No histories, except
"those of holy Scripture, are proposed as parts of divine revela-
"tion or articles of faith; all others rest upon their bare histori-
"cal authority. They who do not think this good and sufficient
"in any narrations, do well to suggest modestly their reasons:
"yet may look upon them at least as parables, and leave others
"the liberty of judging for themselves without offence. But
"Mr Bower says, p. 177, "The Roman Breviary is the most
"authentic book the church of Rome has, after the Scripture;
"it would be less dangerous, at least in Italy, to deny any truth
"revealed in the Scripture, than to question any fable related in
"the Breviary." Catholic divines teach, that every title in the
"holy Scriptures is sacred, divinely inspired, and the word of
"God dictated by the Holy Ghost. Even the definitions of ge-
"neral councils do not enjoy an equal privilege; they are indeed
"the oracles of an unerring guide in the doctrine of faith; which
"guide received, together with the scriptures, the true sense and
"meaning of the articles of faith contained in them; and, by the
"special protection of the Holy Ghost, invariably preserves the
"same by tradition from father to son, according to the promises
"of Christ. But the church receives no new revelation of faith,

" and adds nothing to that which was taught by the apostles.
" *2dly*, Its decisions are not supernaturally infallible in matters
" of fact, as scripture histories are, but only in matters of faith.
" Nor do Catholics say, that its expressions, even in decisions of
" faith, are strictly dictated by the Holy Ghost, or suggested
" from him, by any immediate revelation or inspiration; but
" only, that the church is directed by his particular guidance, ac-
" cording to his divine truths revealed and delivered to his church
" by his apostles. As to the Roman Breviary, the prayers con-
" sist, for the greatest part, of the psalms, and other parts of the
" holy scriptures, to which the same respect is due which we pay
" to the divine books. The short lessons from the homilies, or
" other works of approved fathers, especially those fathers who
" are mentioned by Gelasius I. in his decree, carry with them
" the authority of their venerable authors. As it was the cus-
" tom in the primitive ages to read, in the churches or assem-
" blies, the acts of the most illustrious martyrs, of which frequent
" mention is made in those of St Polycarp, &c. some short his-
" tories of the martyrs and other saints, have been always insert-
" ed in the Breviary, to which only an historical assent is due,
" whence they have been sometimes altered and amended. These
" are chiefly such as are judged authentic and probable by the
" Cardinals Baronius and Bellarmine, who revised those lessons,
" in the last correction under Clement VIII. Gavant, who was
" himself one of the revisers of the Breviary, and secretary to the
" congregation, writes thus; [in Breviar. sect. 5. c. 12. n. 15.
" p. 18.] " The second lessons from the histories of the saints
" were revised by Bellarmine and Baronius, who rejected what
" could be justly called in question: in which difficult task they
" thought it best to restore the truth of history with the least
" change possible, and to retain those things which had a certain
" degree of probability, and had the authority of some grave
" voucher, though the contrary sentiment had perhaps more pa-
" trons." In computing the years of the popes, the chronology
" of Baronius was judged the most exact, and retained. Histori-
" cal facts, no ways revealed or contained in Scripture, cannot be
" made an object of divine faith. If edifying histories are inserted
" in the church-office, they stand upon their own credit. Such

"only ought to be chosen which are esteemed authentic. This "rule has been always followed when any were compiled. If "the compilers are found afterwards to have been mistaken, it is "no where forbid to correct them *. This has been often done "by the order of several popes."

IX. 7. Among *the modern Collections of the Lives of Saints*, of which our Author availed himself, in the work we are speaking of, the histories which different religious have written of their own orders, hold a distinguished place. But he was indebted to no work so much as the *Acta Sanctorum of the Bollandists*. That noble collection was first projected by Father Rosweyde of the Society of Jesus. He died before he had completely digested his plan. Fortunately for the lovers either of sacred history or sacred literature, it was taken up by Father Bollandus of the same society, and has been carried down to the 11th day of October, inclusive. Those who, after Bollandus's decease, succeeded him in his undertaking, were from him called Bollandists.

As far as the editor has been able to learn, the work was composed by the following authors, and published in the number of volumes and years following:

Months.	No. of Vols. all in fol.	Years of their appearance.	Authors.
Jan.	2.	1643	Bollandus and Henschenius.
Feb.	3.	1658	Bollandus and Henschenius.
Mar.	3.	1668	Henschenius and Papebrochius.
April	3.	1678	Henschenius and Papebrochius.
May	7.	1680-1688	Henschenius, Papebrochius, Baertius and Janningus.
June	6.	1695-1715	Henschenius, Papebrochius, Baertius, Janningus, and Sollerius.
July	7.	1719-1731	Janningus, Sollerius, Pinius, Cuperus, and Boschinus.

* Nimia profecto simplicitate peccant, qui scandalizantur quoties audiunt aliquid ex jam olim creditis, et juxta breviarii prescriptum hodiedum recitandis, in disputationem adduci. *Diss. Bollandiæ*, vol. 2. p. 140.

Months.	No. of Vols. all in fol.	Years of their appearance.	Authors.
Aug.	6.	1733-1743	Sollerius, Pinius, Cuperius, Boschius, and Stiltingus.
Sept.	8.	1746-1762	Pinius, Stiltingus, Limpenus, Veldius, Suyskenius, Perierius, and Cleus.
Oct.	5.	1765-1786	Stiltingus, Suyskenius, Perierius Byeus, Buæus, Ghesquierus, Hubenus, and Fronsonus.

Antwerp was the scene of the labours of the Bollandists. They were engaged on them, when the enemies of every thing sacred arrived there under Pichegrû. The most eminent of the Bollandists was Father Papebrooch, a rival of the Petaviuses, the Sirmonds, and Mabillons; one of those men who exalt the character of the society to which they belong, and the age in which they live. The Spanish inquisition condemned some of the volumes in which he was concerned, but afterwards retracted the censure. Several dissertations, replete with various and profound erudition, are interspersed in the body of the work; they are equally distinguished by the learning and the soundness and sobriety of criticism which appear in them. It would be an irreparable loss to the Christian world, that the work should not be completed. The principal dissertations have been printed, in three volumes folio, at Venice, in 1749-1759. Those who wish to see an account of the controversy which produced or was occasioned by the sentence of the inquisition, may consult the *Acta Eruditorum* 1696, p. 132-500.

IX. 8. Another source of information, of which our Author availed himself, in the composition of his work, was *the Acts of the Beatification and Canonization of the Saints*.

The name of *Martyr* was given by the ancient church to those who had suffered death for the faith of Christ: the name of *Confessor* was applied to those who had made a public profession of their faith before the persecutors. It was afterwards extended to those who had edified the church by their heroic virtues. St. Martin of Tours is generally supposed to have been the first

saint, to whom the title of Confessor was applied in the last sense.

Originally, every bishop had the privilege of *canonizing* saints, or declaring them entitled to the honours which the Catholic church bestows on her saints. The council of Cologne, cited by Ivo of Chartres, forbids the faithful to shew any public mark of veneration to any modern saint, without the permission of the diocesan. A capitulary of Charlemagne in 801 is to the same effect.

Pope Alexander III. is supposed to have been the first Pope who reserved the exclusive privilege of canonizing saints to the holy See. It was recognized by the church of France at a council at Vienne, in which the bishops, addressing themselves to Pope Gregory IX., expressly say, "that no sanctity, however "eminent, authorises the faithful to honour the memory of a "saint, without the permission of the holy See."

The present mode of proceeding in the canonization of saints, principally takes its rise from the decree of Pope Urban VIII., dated the 13th of March 625. By that, he forbade the public veneration of every new saint, not beatified or canonized; and particularly ordered, that no one, even in private, should paint the image of any person, whatever might be his reputation for sanctity, with a crown or circle of light round his head; or expose his picture in any sacred place, or publish an history of his life, or a relation of his virtues and miracles, without the approbation of his diocesan: That if, in a work so approved of, the person were called saint, or blessed, those words should only be used to denote the general holiness of his life, but not to anticipate the general judgment of the church. His Holiness adds a form of protestation to that effect, which he requires the authors to sign, at the beginning and end of their works. This regulation of Pope Urban is so strictly attended to, that a single proof of the infraction of it, and even the omission of a definite sentence that there has been no infraction of it, makes the canonization of the saint impossible, and invalidates the whole of the proceedings. The only exception is, in favour of those saints who are proved to have been immemorially venerated for 100

years and upwards, before 1634, the year in which Pope Urban's bull was confirmed.

The beatification of a saint is generally considered as a preliminary to his canonization. It is a kind of provisional permission, authorising the faithful to honour the memory of the person beatified; but qualified as to the place or manner. A decree of Pope Alexander VIII., in 1659, prohibits the faithful from carrying those honours further than the bull of beatification expressly permits.

The proceedings of a beatification or canonization, are long, rigorous, and expensive:—*1st*, The bishop of the diocese institutes a process, in the nature of an information, to enquire into the public belief of the virtues and miracles of the proposed, and to ascertain, that the decree we have mentioned, of Pope Urban VIII. has been compiled with: this proceeding begins and ends with the bishop, his sentence being conclusive: *2dly*, The acts of this proceeding, with the bishop's sentence, are sealed up; then taken to the congregation of rites, and deposited with the notary: *3dly*, The solicitors for the congregation petition for publication of the proceedings: *4thly*, this is granted; and the proceedings, being first legally verified, are opened before the cardinal-president of the congregation: *5thly*, The Pope is then requested to refer the business to a particular cardinal to report upon it: *6thly*, This being granted, the writings of the proposed, if he be the author of any, are laid before the cardinal-reporter: *7thly*, He appoints a commission to assist him, and, with their assistance, makes his report. If one formal error against faith, one direct opinion contrary to morals, be found in them, it puts a total end to the proceedings, unless the author, in his life, expressly retracted it: "A general protestation," says Benedict XIV. "the most sincere submission of all his opi-
"nions to the authority of the catholic church, saves the author
"from criminality, but does not prevent the effect of this rigo-
"rous exclusion." *8thly*, Hitherto the proceedings are not in strictness before the Pope; but, from this stage of the business, the affair wholly devolves on his Holiness. He signs a commission to the congregation of rites to institute and prosecute the process of beatification; but, before this commission is granted,

to years must have expired, from the time when the acts of the diocesan were first lodged with the congregation of rites: 9*thly*, The congregation of rites appoints commissaries, whom the Pope delegates to inform themselves of the virtues and miracles of the proposed. The commissaries usually are bishops, and the bishop of the diocese, where the proposed is buried, is usually one of them; but laymen are never employed. The proceedings of the commissaries are secret, and carried on and subscribed with the strictest order and regularity, and in great form: the last step in their proceedings is to visit the tomb of the deceased, and to draw out a verbal process of the state in which his remains are found. The original of the proceedings is left with the bishops; a legalized copy is taken of them, and returned by a sworn courier to the congregation of rites. 10*thly*, The solicitors for the congregation then pray for what is called a decree of attribution, or that an enquiry may be made into each particular virtue and miracle attributed to the proposed: 11*thly*, Upon this, they proceed to make the enquiry, beginning with the virtues and ending with the miracles; but, of the former, they can take no notice in this stage of the business, till 50 years from the time of the proposed's decease: in the case of a martyr, his martyrdom alone, with proof both of the heroism with which it was suffered, and of its having been suffered purely and absolutely in the cause of Christ, is supposed to make an enquiry into his virtues unnecessary. 12*thly*, The final determination of the cause is settled in three extraordinary congregations, called the antepreparatory, the preparatory, and the general. The virtues to be approved of must be of the most heroic kind; the number of miracles is, in strictness, limited to two. The Pope collects the votes of the assembly; and two-thirds of it, at least, must agree in opinion, before they come to a resolution. He then pronounces what is called a private sentence before the promoter and the secretary of the congregation of St Peter. 13*thly*, A general congregation is then held, to determine whether it be advisable to proceed to the beatification of the proposed: 14*thly*, Three consistories are afterwards held: 15*thly*, The Pope then signs the brief of beatification. The publication of it is performed in the church of the Vatican. The solicitor for the beatifi-

cation presents the brief to the cardinal-prefect; he remits it to the cardinal-archpriest of the church where the ceremony is held. The cardinal-archpriest reads it aloud; the Te Deum is sung; a collect in honour of the beatified is read, and mass is solemnized in his honour. 16*thly*, When the proceedings for the beatification are completed, the proceedings for the canonization begin. But it is necessary, that, before any thing be done in them, new miracles should be wrought. When the solicitor for the canonization is satisfied that he can prove by judicial evidence the existence of these miracles, he presents a petition for resuming the cause. 17*thly*, Three congregations extraordinary, a general assembly, and three consistories, are held for the purpose of pronouncing on the new miracles, and determining whether it be prudent to proceed to canonization: 18*thly*, This being determined upon, the Pope issues the brief of canonization, and, soon after, the ceremonial follows. It begins by a solemn procession; an image of the saint is painted on several banners. When the procession arrives at the church, where the ceremony is performed, the Pope seats himself on his throne, and receives the usual homage of the court. The solicitor for the cause and the consistorial advocate place themselves at the feet of his Holiness, and request the canonization; the litanies are sung; the request is made a second time; the *Veni Creator* is sung; the request is made a third time; the secretary announces, that it is the will of the Pope to proceed immediately upon the canonization; the solicitor requests that the letters of canonization may be delivered in due form; his Holiness delivers them, and the first prothonotary calls on all the assembly to witness the delivery. The *Te Deum* is sung, and high mass is solemnized.

The decree of canonization is usually worded in these terms: "To the glory of the Holy Trinity, for the exaltation of the "Catholic faith, and the increase of the Christian religion; in "virtue of the authority of Jesus Christ, of the holy apostles "St Peter and St Paul, and our own, after due deliberation and "frequent invocations of the heavenly light, with consent of our "venerable brethren, the cardinals, patriarchs, archbishops, and "bishops, present at Rome, we declare the blessed N— to be a "saint, and we inscribe him, as such, in the catalogue of the

"saints. In the name of the Father, Son, and Holy Ghost. "Amen."

Such is the outline of the process of canonization. It must be added, that the strictest evidence is required of every thing offered in proof. It is laid down as an universal rule, which admits of no exception, that the same evidence shall be required through the whole of the process, as in criminal cases is required to convict an offender of a capital crime; and that no evidence of any fact shall be received, if a higher degree of evidence of the same fact can possibly be obtained. Hence a copy of no instrument is admitted, if the original be in existence; no hearsay witness is received, if ocular testimony can be produced. The rigorous examination of every circumstance offered to be proved has excited the surprise of intelligent Protestants. Miracles, which to them seemed proved to the utmost degree of demonstration, have, to their surprise been rejected. Whatever there is most awful in religion, most sacred in an oath, or most tremendous in the censures of the church, is employed in the process of canonization to elicit truth and detect falsehood. Every check and countercheck is used which slowness of proceeding, or a repetition of it in other stages, and under different forms, can effect. The persons employed in it are the members of the Roman Catholic church, the most exalted by their rank, and the most renowned for their virtues and talents. When the proceedings are concluded, they are printed and exposed to the examination of the whole world. The sixth volume of the celebrated treatise of Benedict XIV. on the Beatification and Canonization of Saints, contains the Acts of the Saints canonized by himself.

X.

With these helps our Author sat down to his work. We may suppose him addressing to the saints, whose lives he was about to write, a prayer similar to the beautiful prayer addressed to them by Bollandus at the end of his general preface, and which may be thus abridged: "Hail, ye citizens of heaven! courage-"ous warriors! triumphant over the world! From the blessed "scenes of your everlasting glory, look on a low mortal, who

" searches every where for the memorials of your virtues and " triumphs. Shew your favour to him; give him to discover " the valuable monuments of former times; to distinguish the " spurious from the legitimate; to digest his work in proper or- " der and method; to explain and illustrate whatever is obscure. " Take under your protection all who have patronized or assist- " ed him in his undertakings; obtain for all who read his work, " that they imitate the examples of virtue which it places before " their eyes; and that they experience how sweet, how useful, " and how glorious it is to walk in your steps."

In the preface to the French translation, the work is said to have cost our Author the labour of 30 years. It was his practice, when he began to write the life of any saint, to read over and digest the whole of his materials, before he committed any thing to paper. His work evidently shews, that his mind was full of its subject; and that what he wrote was the result of much previous information and reflection. On many occasions he must have written on subjects which were new to him; but, such is the mutual connection and dependence on every branch of literature, that a mind stored like his, was already in possession of that kind of knowledge, which would make him apprehend, with great ease, whatever he had to learn; and would instruct him, though the subject were new to him, where he might express himself decisively, and where he should doubt. How extensive and profound his general knowledge was, appears from this, that a person who happens to have made any subject, treated of by him, his particular study, will seldom read of what our Author has written upon it, without finding in it something original, or, at least, so happily expressed or illustrated, as to have the merit of originality. In some instances, as in his account of the Manichæans, in the life of St Augustine, and of the crusades, in the life of St Lewis, he shews such extent and minuteness of investigation, as could only be required from works confined to those subjects. In other instances, where his materials are scanty, so that he writes chiefly from his own mind, as in the lives of St Zita or St Isidore of Pelusium, he pours an unpremeditated stream of piety, which nothing but an intimate acquaintance with the best spiritual writers could produce.

The sameness of a great number of the most edifying actions which our Author had to relate, made it difficult for him to avoid a tiresome uniformity of narrative: but he has happily surmounted this difficulty. Another difficulty he met with, was the flat and inanimate style of the generality of the writers from whom his work was composed. Happy must he have been, when the authors he had to consult were St Jerome, Scipio Maffei, Bouhours, or Marsollier. But most commonly they were such as might edify, but could not delight. He had then to trust to his own resources, for that style, that arrangement, those reflections, which were to engage his reader's attention. In this he has certainly succeeded. Few authors, on holy subjects, have possessed, in an higher degree, that indescribable charm of style which rivets the reader's attention to the book, which never places the writer between the book and the reader, but insensibly leads him to the conclusion, sometimes delighted, but always attentive and always pleased.

His style is peculiar to himself; it partakes more of the style of the writers of the last century, than of the style of the present age. It possesses great merit, but sometimes is negligent and loose. Mr Gibbon mentioned it to the editor in warm terms of commendation; and was astonished when he heard how much of our Author's life had been spent abroad. Speaking of our Author's Lives of the Saints (vol. iv. 457), he calls it "a work of "merit,—the sense and learning belong to the author,—his pre-"judices are those of his profession." As it is known what prejudice means, in Mr Gibbon's vocabulary, our Author's relatives accept the character.

Having lived so long in the schools, he must have had a strong predilection for some of the opinions agitated in them; and frequent opportunities of expressing it occurred in his work. He seems to have cautiously avoided them: a single instance, perhaps, is not to be found, where any thing of the kind is discoverable in any of his writings. He has carefully brought before the reader every circumstance arising from his subject, that could be offered in proof or illustration of the particular tenets of the Roman Catholic Church; but he does it without affectation, and rather leaves the reader to draw his own conclusions, than sug-

gests them to him. Those expressions which good manners and good taste reject, are never to be found in his works.

But the chief merit of his works is, that they make virtue and devotion amiable: he preaches penance, but he shews its rewards; he exhorts to compunction, but he shews the sweetness of pious sorrow; he enforces humility, but shews the blessedness of an humble heart; he recommends solitude, but he shews that God *is*, where the world is not. No one reads his work who does not perceive the happiness, even in this world, of a holy life, or who does not wish to die the death of a saint. Most readers of it will acknowledge, that sometimes, at least, when they have read it, every worldly emotion has died within them, and they have felt themselves in a disposition of mind suited to receive the finest impressions of religion.

At the finishing of his work he gave a very edifying instance of humility. The manuscript of the first volume having been submitted to Mr Challoner, the vicar-apostolic of the London district, he recommended the omission of all the notes, not excepting that beautiful note which gives an account of the writings of St John Chrysostom. His motive was, that, by being made less bulky, the work might be made less expensive, and consequently more generally useful. It is easy to suppose what it must have cost our Author to consign to oblivion the fruit of so much labour and so many vigils. He obeyed however, and to this circumstance it is owing, that, in the first edition, the notes in question were omitted.

XI.

XI. 1. It has been *objected* to our Author's work on the Lives of the Saints, *that the system of devotion which is recommended by it, is at best, suited to the cloister.* But no work has ever appeared, in which the difference between the duties of a man of the world and the duties of a religious, is more strongly pointed out. Whenever the Author has occasion to mention any action of any saint, which is extraordinary or singular in its nature, he always observes, that it is of a kind rather to be admired than imitated.

XI. 2. It has been objected, *that the piety which it inculcates*

is of the ascetic kind, and that the spirit of penance, voluntary mortification, and contempt of the world, which it breathes every where, is neither required nor recommended by the gospel. But no difference can be found, betwen the spirit of piety inculcated by our Author, and that inculcated by the most approved authors of the Roman Catholic Church. Less of penance, of voluntary mortification, or of contempt of the world, is not recommended by Rodriguez, by Thomas of Kempis, by St Francis of Sales, by Bourdaloue, or Massillon, than is recommended by our Author. Speaking of those, "who confound nature with grace, and who look on "the cross of Jesus Christ as an object foreign to faith and piety;— "It was not thus," says Massillon, in his Sermon on the Incarnation, "it was not thus, that the apostles announced the gospel to "our ancestors. *The spirit of the gospel is a holy eagerness of "suffering, an incessant attention to mortify self-love, to do violence "to the will, to restrain the desires, to deprive the senses of useless "gratifications; this is the essence of christianity, the soul of piety.* "If you have not this spirit, you belong not, says the apostle, to "Jesus Christ; it is of no consequence that you are not of the "number of the impure or sacrilegious of whom the apostle speaks, "and who will not be admitted into the kingdom of Christ. You "are equally strangers to him; your sentiments are not his; "you still live according to nature; you belong not to the grace "of our Saviour; you will therefore perish, for it is on him a-"lone, says the apostle, that the Father has placed our salvation. "A complaint is sometimes made that we render piety disgusting "and impracticable, by prohibiting many pleasures which the "world authorizes. But, my brethren, what is it we tell you? "Allow yourselves all the pleasures which Christ would have al-"lowed himself; faith allows you no other: mix with your piety "all the gratifications which Jesus Christ would have mixed in "his; the gospel allows no greater indulgence.—O my God, "how the decisions of the world will one day be strangely re-"versed! when worldly probity and worldly regularity, which, "by a false appearance of virtue, give a deceitful confidence to so "many souls, will be placed by the side of the crucified Jesus, and "will be judged by that model! To be always renouncing your-"selves, rejecting what pleases, regulating the most innocent

" wishes of the heart by the rigorous rules of the spirit of the " gospel, is difficult, is a state of violence. But if the pleasures " of the senses leave the soul sorrowful, empty, and uneasy; the " rigours of the cross make her happy. Penance heals the wounds " made by herself; like the mysterious bush in the scripture, " while man sees only its thorns and briars, the glory of the Lord " is within it, and the soul that possesses him possesses all. Sweet " tears of penance! Divine secret of grace! O that you were " better known to the sinner."——" The pretended esprits forts," (says Bourdaloue, in his sermon on the scandal of the cross, and the humiliations of Jesus Christ, the noblest of all his sermons, in the opinion of the Cardinal de Maury), " do not relish the rigor- " ous doctrines announced by the Son of God in his gospel; self- " hatred, self-denial, severity to one's self. But, when Christ e- " stablished a religion for men, who were to acknowledge them- " selves sinners and criminals, ought he, as St Jerome asks, to " have published other laws? What is so proper for sin as pe- " nance? What is more of the nature of penance, than the sin- " ner's harshness and severity to himself? Is there any thing in " this contrary to reason? They are astonished at his ranking " poverty among the beatitudes; that he held up the cross as an " attraction to his disciples to follow him; that he declares a love " of contempt, was preferable to the honours of the world. In " all this I see the depth of his divine counsels."—Such is the language of Bourdaloue and Massillon preaching before a luxuri- ous court, to the best informed and most polished audience in the christian world. It is apprehended that no other language is found in our Author's Lives of the Saints.

XI. 3. Some (but their number is small) have imputed to our Author *too much credulity respecting miracles*. A chain of Agiographists might be supposed:—on the first link of it we might place Surius, as possessing the utmost degree of the belief of miracles consistent with any degree of judgment; on the last, we might place Baillet and Launoy, as possessing the utmost de- gree of the belief of miracles, consistent with any degree of de- ference to the general opinions of pious Catholics. Between them we might place in succession, according to their respective degrees of supposed belief, Ribadeneira, Baronius, the Bollan-

dists, Tillemont and Fleury. With which of these writers shall we class our Author? Certainly neither with Surius, nor with Baillet or Launoy. The middle links represent those, to whom the most liberal Roman Catholic will not impute too much credulity, or the most credulous too much freedom. Perhaps our Author should rank with the Bollandists, the first of this middle class; and generally he who thinks with Father Papebrooch, on any subject of ecclesiastical literature, may be sure of thinking right. To those who wholly deny the existence of miracles, these sheets are not addressed: But the Roman Catholic may be asked on what principle he admits the evidence for the miracles of the three first centuries, and rejects the evidence for the miracles of the middle age? why he denies to St Austin, St Gregory, the venerable Bede, or St Bernard, the confidence he places in St Justin, St Iræneus, or Eusebius?

XII.

Some years after our Author had published the Lives of the Saints, he published *the Life of Mary of the Cross*, a nun in the English convent of the Poor Clares at Rouen. It is rather a vehicle to convey instruction on various important duties of a religious life, and on sublime prayer, than a minute account of the life and actions of the Nun. It was objected to this work, as it had been to the Saints Lives, that it inculcated a spirit of mystic prayer, the excesses of which had been formally condemned, and the propriety of which, even in a very qualified view of it, was doubtful.

It must be admitted, by those who urge this objection, that, both in the Saints Lives and in the work of which we are speaking, our Author uses very guarded expressions. He always takes care to mention, that, in the practices of devotion, as in every other practice, the common is the safest road: that many of the greatest saints have, through the whole of their lives, confined themselves to the usual modes of prayer and meditation; that the gift of contemplation is given to few; that, like every other practice of devotion, contemplation has its dangers; and that, without a perfect spirit of humility, it is much exposed to illusion: but he delivers at the same time an explicit opinion,

that contemplation is a gift of heaven; that the happiness of a soul on whom God bestows it, is above description; and that every joy which this life affords, is contemptible in comparison of it. This certainly is catholic doctrine.

It is natural to suppose, that, at a time when every art and science was deluged in a quantity of barbarous words, and metaphysics were carried into every subject, the doctrine of prayer would often be involved in similar intricacies and refinements. The fact certainly is, that many writers of the middle age, on the subject of prayer, introduced into their writings a wonderful degree of metaphysical subtlety. But, if their doctrine be divested of those subtleties, and expressed in plain language, it will be found that nothing in what our Author, with other spiritualists, call Mystical Theology, contradicts common sense. With them, he divides the progress of a Christian, in his advances towards perfection, into three stages,—the purgative, the contemplative, and the unitive. In the first stage he places sinners on their first entrance after their conversion into a spiritual life; who bewail their sins, are careful to avoid relapsing into them, endeavour to destroy their bad habits, to extinguish their passions; who fast, watch, pray, chastise the flesh, mourn, and are blessed with a contrite and humbled heart. In the second stage he places those, who divest themselves of earthly affections, study to acquire purity of heart, and a constant habit of virtue, the true light of the soul; who meditate incessantly on the virtues and doctrines of Christ, and thereby inflame themselves to the imitation of him. Those he supposes to be arrived at the third stage, whose souls, being thus illuminated, are united to God and enjoy his peace, which passeth understanding. According to our Author, the prayer of a person, who is arrived at the last stage, is very different from that of a beginner in spiritual life. To present a pious subject to his mind, to place it in the various points of view in which it should be considered, to raise the devout sentiments which the consideration of it should produce, and to form the resolutions which those sentiments should inspire, must, our Author observes, be a work of exertion to a beginner. But, when once he has arrived at that state of perfection, as to have detached himself from those objects which are

the usual incitements to sin, and to which, from the natural propensity of the human heart, the imaginations of man forcibly lead, and when an ardent love of virtue, piety, and whatever relates to them, is habitual in her;—then our Author supposes that what before was exertion, becomes the usual state of the soul; a thousand causes of distraction cease to exist, and all the powers of the mind and affections of the heart rest with ease and pleasure on the subject of her meditation: God communicates to her his perfections; he enlightens her in the mysteries of religion, and raises in her admirable sentiments of wonder and love. This our Author calls the prayer of contemplation. In process of time, he supposes that the habit of devotion increases; that the soul acquires a stronger aversion from every thing that withholds her from God, and a more ardent desire of being united to Him; and that, by continually meditating on the sublime truths and mysteries of christianity, she is disengaged from earthly affections, is always turned to God, and obtains a clearer view of his perfections, of her obligations to him, and of the motives which entitle Him to her love. Then, according to our Author, every thing, which is not God, becomes irksome to her, and she is united to Him in every action, and every thought. At first the soul, by our Author's description, calls to her mind the presence of God; afterwards she habitually recollects it; at length every thing else disappears, and she lives in him. Even in the first stage, when the sinner first turns from vice, and determinately engages in the practice of a virtuous life, our Author pronounces that the comforts which she experiences in reflecting on the happiness of the change, exceed the joys of this world: he supposes her to to say, in the words of Bourdaloue, (*sur la choix mutuel de Dieu et de l'ame religieuse*) "I have chosen God, and God has chosen "me; this reflection is my support and my strength, it will en- "able me to surmount every difficulty, to resist every tempta- "tion, to rise above every chagrin and every disgust." From the moment this choice is made, he supposes, with the same eloquent preacher, (in his sermon for the feast of Saint Mary Magdalen), "that the soul, exposed till then to all the vexations "which the love of the world inevitably occasions, begins to en- "joy a sweet tranquillity: conscience begins to experience the

" interior joy of pious hope and confidence in the mercies of God, " and to feel the holy unction of grace; in the midst of her peni- " tential austerities she comforts and strengthens herself by the " thought that she is making some satisfaction and atonement to " God for her sins, that she is purifying her heart, and disposing " it to receive the communications of heaven." This comfort and sensation of happiness, he observes, must necessarily increase as the charms of virtue are unveiled to the soul, and she acquires a continual habit of thinking on God. " Who can express," he makes the soul exclaim with the same author, " the secret de- " lights which God bestows on a heart thus purified and pre- " pared! how he enlightens her! how he inflames her with di- " vine love! with what visitations he favours her! what holy " sentiments and transports he excites in her!" But, when she lives for God alone, then, in our Author's language, God communicates himself with her, and her happiness, as far as happiness is attainable in this life, is complete. Here, according to Thomas of Kempis, (and what Catholic refuses his authority?), begins the *Familiaritas stupenda nimis*. " What is the hundred- " fold of reward," cries Bourdaloue, (*sermon sur le renoncement religieuse*), " that Thou, O God, hast promised to the soul which " has left every thing for thee? It is something more than I " have said upon it: it is something that I cannot express: but " it is something with which, sinful and weak as I am, God has " more than once favoured me."—" Thou promisedst me a " hundred-fold," says St Bernard, " I feel it; thou hast more " than performed thy promise." *Necessitas quod cogit, defendit.* In defence of our Author, this short exposition of his doctrine seemed necessary: and it may be confidently asked, in what it differs from the doctrine of Rodriguez, of St Francis de Sales, of Bourdaloue, or of many other authors, in whom the universal opinion of the catholic world recognises, not only true devotion and piety, but extreme good sense and moderation. Nor should it be forgotten, that, if the prelates assembled at Issy in 1695, declared, (Art. 22.) " that, without any extraordinary degrees " of prayer, a person may become a very great saint;"—they had previously declared, (Art. 21.), " that, even those which " are passive, and approved of by St Francis of Sales and other

"spiritualists, cannot be rejected." The authors on these subjects, whom our Author particularly recommended, were Balthazar Alvarez de Paz and St Jure. The latter was one of the Jesuits who came into England during the reign of Charles the First. His most celebrated work is, a treatise on the Knowledge and Love of God, in five volumes,—a noble effusion of the sublimest piety. The only work by which he is known in this country, is, his Life of the Baron de Renty: Our author esteemed it much, but thought it censurable for mentioning, in terms of commendation, the mode in which the Baron, to save his honour, indirectly put himself in the way of fighting a duel.

Another spiritualist, whom our Author greatly admired, was the celebrated Henry Marie de Boudon. He frequently mentioned, in terms of the highest admiration, the humility and resignation with which Boudon bore the calumnies of his prelate and fellow-clergy. He often related that part of his life, when, being abandoned by the whole world, a poor convent of religious received him into their house, and he knelt down to thank God, that one human being still existed, who was kindly disposed to him. His writings are numerous; the style of them is not elegant, and they abound with low expressions; but they contain many passages of original and sublime eloquence. Our Author was also a great admirer of the works of Father Surin, particularly his *Fondemens de la Vie spirituelle*, edited by Father Bignon. In this species of writing, few works perhaps will give the reader so much pleasure as the *Morale de l' Evangile*, in 4 vols. 8vo. by Father Neuvile, brother to the celebrated preacher of that name. It is to be hoped that it will be translated into English*. Our

* For this and many other valuable works we naturally look to Stoneyhurst. If the Musæ exulantes *, in the swamps of Bruges, could produce an elegant and nervous translation of Cato, will their notes be less strong or less sweet in their native land? May we not expect from Stoneyhurst other Petaviuses, other Sirmonds, other Porées, future Strachans, future Stanleys, future Heskeys, future Stricklands. If any of them would favour us with a translation of Father Montreuil's *Vie de Jesus Christ*, he would supply the English Catholic with the present desideratum of his library, an interesting and accurate life of Christ. A literary history of the Gospels, shewing the state of the text, and the grammatical peculiarities of their idiom, and containing a short account of the early versions, would be an

* The title assumed by them, in the preface to the Latin translation of Cato.

Author greatly lamented the consequences of the altercation between Fenelon and Bossuet. He thought the condemnation which had been past in it, on the abuses of devotion, had brought de-

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an invaluable work. The excellent translation by Mr Combes, the professor of divinity in St Edmund's College, of selected parts of St Basil and St John Chrysostom, shews his ability to execute such a work, and leads us to hope it for him. The mention of these gentlemen, naturally makes us reflect on the singular kindness shewn by this country to the foreign exiles. The Editor begs leave to copy what has been said by him on this subject in a small work, entitled *Horæ Biblicæ*, After mentioning some of the most splendid of the biblical exertions of the English, the compiler of that work says,—"Yet, useful and magnificent as these exertions have been, an edition of the New Testament has lately appeared in this country, which, in one point of view, eclipses them all. It has been our lot to be witnesses of the most tremendous revolution that christian Europe has known: a new race of enemies to the christian religion has arisen, and from Rome to Hungary, has struck at every altar, and shaken every throne. One of their first enormities was, the murder of a large proportion of their clergy, and the banishment of almost the whole of the remaining part. Some thousands of those respectable exiles found refuge in England. A private subscription of £33,775: 15: 9½ was immediately made for them. When it was exhausted, a second was collected, under the auspices of his Majesty, and produced £41,304: 12: 6½. Nor is it too much to say, that the beneficence of individuals, whose charities on this occasion are known to God alone, raised for the sufferers a sum much exceeding the amount of the larger of the two subscriptions. When at length the wants of the sufferers exceeded the measure of private charity, Government took them under its protection, and, though engaged in a war, exceeding all former wars in expence, appropriated, with the approbation of the whole kingdom, a monthly allowance of about £8000 for their support; an instance of splendid munificence and systematic liberality, of which the annals of the world do not furnish another example. The management of the contribution was entrusted to a committee of whom Mr Wilmot, then one of the members of Parliament for the city of Coventry, was president: on him the burden of the trust almost wholly fell; and his humanity, judgment, and perseverance, in the discharge of it, did honour to himself and his country.

"It should be observed, that the contributions we have mentioned are exclusive of those which were granted for the relief of the lay emigrants.

"So suddenly had the unhappy sufferers been driven from their country, that few of them had brought with them any of those books of religion or devotion, which their clerical character and habits of prayer had made the companions of their past life, and which were to become almost the chief comfort of their future years. To relieve them from this misfortune, the university of Oxford, at her sole expence, printed for them at the Clarendon Press, two thousand copies of the Latin Vulgate of the New Testament, from an edition of Barbou; but this number not being deemed sufficient to satisfy the demand, two thousand

"more

votion itself into discredit, and thrown a ridicule on the holiness of an interior life. Of Fenelon he always spoke with the highest respect. One of the editors of the last edition of his works is now in England: he has declared that it appeared from Fenelon's papers, that his exertions to the very last, to ward off the sentence of the condemnation of his works, were most active. This enhanced the value of his sacrifice. Our Author thought that Valart had abundantly proved that Thomas of Kempis was not the author of the Imitation of Christ; but that he had not proved it to be written by Gersen, the abbot of Vercelli: he also differed from Valart in his opinion of the general merit of the works of Thomas of Kempis; his treatises *de tribus tabernaculis* and *de vera compunctione*, (the latter particularly) he thought excellent *.

" more copies were added, at the expence of the Marquis of Buckingham. Few " will forget the piety, the blameless demeanour, the long patient suffering of these " respectable men. Thrown on a sudden into a foreign country, differing from " theirs in religion, language, manners, and habits, the uniform tenor of their pious " and unoffending lives, procured them universal respect and good will. The " country that received them, has been favoured. In the midst of the public and " private calamity, which almost every nation has experienced, Providence has " crowned *her* with glory and honour; peace has dwelt in her palaces, plenty with- " in her walls; every climate has been tributary to her commerce, every sea has " been witness of her victories."

* Our Author was a great admirer of the writings of Abraham Woodhead; he purchased his manuscripts, and, by his will, bequeathed them to the English College at Douay. Mr Woodhead is one of the writers to whom the celebrated *Whole Duty of Man* has been attributed. On that subject the editor is in possession of the following note in our Author's hand-writing.—" Mr Simon Berrington, " who died in 1758, endeavoured to give Mr Woodhead the honour of being the " author of the Whole Duty of Man, and other works of the same kind, but there " is a difference of style between them; there occurring in the Whole Duty of " Man, and the other works of that author, scarce any parentheses, with which all " Mr Woodhead's works abound. Nevertheless, certain it is, that Dr John Fell, " Dean of Christ Church, (afterwards bishop of Oxford), who published the other " works of the author of the Whole Duty of Man, namely, the Ladies Calling, the " Art of Contentment, the Government of the Tongue; the Lively Oracles given " unto us, &c. in folio at Oxford in 1675-1678, and wrote the preface which he " prefixed to this edition, and who was the only person then living who knew the " author of the Whole Duty of Man, gave this book of the Whole Duty of Man to " his bookbinder and Hawkins his bookseller in London, with other pieces of Mr " Woodhead's

XIII.

SOME time after our Author's return to England, from his travels with Mr Edward Howard, he was chosen President of the English College at St Omers. That college was originally founded by the English Jesuits. On the expulsion of the Society from France, the English Jesuits shared the fate of their brethren.

On his being named to the presidency of the English College at St Omers, doubts were suggested to him, on the justice or propriety of his accepting the presidency of a college, which in fact belonged to others. He advised with the bishop of Amiens and the bishop of Bologne upon this point, and they both agreed in opinion, that he might safely accept it.

He continued president of the college of St Omers till his decease. It was expected by his friends, that his office of president would leave him much time for his studies; but these expectations wholly failed. He was immediately appointed vicar-general to the bishops of Arras, St Omers, Ipres, and Bologne. This involved him in an immensity of business; and, his reputation continually increasing, he was consulted from every part of France on affairs of the highest moment. The consequence was, that, contrary to the wishes and expectations of his friends, he never was so little master of his time, as he was during his residence at St Omers. The editor has been favoured with the following letter, which will shew the esteem in which our Author was held, by those who, at the time we speak of, lived in habits of intimacy with him.

" You have occasioned me, Sir, to experience a heartfelt satis-
" faction in allowing me an intercourse with you on the subject
" of the late Mr Butler your uncle, and to communicate to you
" the particulars within my knowledge, concerning the life, the
" eminent virtues and uncommon abilities of that celebrated gen-

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" Woodhead's, and ordered Mr Woodhead's name to be added to the title of this
" as well as of the other works which he gave to be bound.—If Mr Woodhead
" wrote that celebrated work, it was before he travelled abroad, or had any thoughts
" of embracing the catholic faith." The same anecdote was mentioned to the editor by the late Mr Challoner.

" tleman. Never was I acquainted with any of my contempora-
" ries who was at once so learned, so pious, so gentle, so modest;
" and whatever high opinion might be conceived of him, from a
" perusal of his immortal work on the Lives of Saints; that mas-
" ter-piece of the most extensive erudition, of the most enlighten-
" ed criticism, and of that unction which commands the affections;
" such an opinion is greatly inferior to the admiration which he
" inspired to those persons, who, like myself, had the happiness to
" live in intimate connection with him. The paternal kindness,
" and, I am bold to say it, the tender friendship, with which he
" honoured my youth, have indelibly engraved on my heart the
" facts I am about to relate to you with the most scrupulous ex-
" actness. Monsieur de Conziê, now bishop of Arras, having
" been raised to the see of St Omers in 1766, caused me to be e-
" lected a canon in his cathedral church; he nominated me one of
" his vicars-general, and I repaired thither on the 5th of October
" 1767.

" That prelate, whose high reputation dispenses with my en-
" comiums, mentioned your uncle to me, on the very day of my
" arrival. " I am here possessed," said he, " of a hidden trea-
" sure; and that is Mr Butler the president of the English col-
" lege. I for the first time saw him," added he, " during the
" ceremony of my installation. He was kneeling on the pavement
" in the midst of the crowd, his countenance and deportment had
" something heavenly in them: I enquired who he was; and up-
" on his being named to me, I caused him, though reluctant, to be
" conducted to one of the first stalls in the choir. I will entreat
" him," said moreover the prelate, " to favour you with his
" friendship; he shall be your counsel, you cannot have a better."
" I made answer, that Monsieur de Beaumont, the illustrious arch-
" bishop of Paris, in whose palace I had enjoyed the invaluable
" benefit of passing two years, had often spoken of him to me
" in the most honourable terms; that he had commissioned me,
" at my departure, to renew to him the assurance of his particu-
" lar esteem; and that I would neglect nothing to be thought
" worthy of his benevolence.

" I was so happy as to succeed in it within a short time. His
" lordship the bishop condescended to wish me joy of it, and en-

" trusted me with the design he had formed, of honouring the " assembly of his vicars-general by making him our colleague. " I was present when he delivered to him his credentials; which " moment will never forsake my remembrance. I beheld your " dear uncle suddenly casting himself at the prelate's knees, and " beseeching him with tears in his eyes, not to lay that burden up- " on him. *Ah! my Lord*, said he, to him, *I am unable to fill so* " *important a place*; nor did he yield but upon an express com- " mand: *Since you require it shall be so*, said he, *I will obey*; *that* " *is the first of my duties*. What an abundant source of reflec- " tion was this for me, who was then about twenty-six years of " age. It was then especially that I resolved to make up for my " inexperience, by taking him for my guide who had been giving " me that great example of christian humility.

" The bishop had already shewn him his confidence, by pla- " cing his own nephew in the English college, as also that of the " bishop of Senlis, his friend and the son of one of his country men. " I had the charge of visiting them frequently. I used to send " for them, to dine with me on every school-holiday. If one of " them had been guilty of a fault, the punishment I inflicted was, " that he should desire Mr Butler to keep him at home. But it " almost always proved useless; he would himself bring me the " delinquent, and earnestly solicit his pardon; *Depend upon it*, " said he to me one day, *he will behave better for the future.* I " asked him what proof he had of it. *Sir*, answered he, in the " presence of the lad, *he has told me so.* I could not forbear smil- " ing at such confidence in the promisses of a school-boy of ten " years old; but was not long before I repented. In a private " conversation he observed to me, that one of the most important " rules in education, is to impress children with a persuasion that " the vices we would keep them from, such as lying, and break- " ing one's word, are too shocking to be thought possible. A " maxim this, worthy of the great Fenelon his beloved moded, and " which common tutors do not so much as surmise.

" Those three youths, our common functions of vicars-general, " the delightful company of your uncle, and the frequent need I " had of drawing from that source of light, carried me almost e- " very day to the English college. I could delineate to you, Sir,

" his ordinary course of life in the inward administration of that " house; I could tell you of his assiduousness at all the exercises; " of his constant watchfulness; of the public and private exhor- " tations he made to his pupils, with that persuasive eloquence " we meet with in his writings; of his pious solicitude for all " their wants; and of their tender attachment to him. His room " was continually filled with them. He never put on the harsh and " threatening magisterial look: he was like a fond mother sur- " rounded by her children; or, he was rather, according to the " expression, * the eagle not disdaining to teach her young ones " to soar, and carrying them on her expanded wings, to save them " from a fatal fall. But I leave to his worthy co-operators the " satisfaction of detailing to you those particulars, which I only " transiently beheld, and which I never saw without being affect- " ed. How many interesting anecdotes will they have to acquaint " you with!

" Every instant that Mr Butler did not dedicate to the govern- " ment of his college he employed in study; and, when obliged " to go abroad, he would read as he walked along the streets. I " have met him with a book under each arm, and a third in his " hands, and have been told, that, travelling one day on horseback, " he fell a reading, giving the horse his full liberty. The crea- " ture used it to eat a few ears of corn that grew on the road side. " The owner came in haste, swearing he would be indemnified. " Mr Butler, who knew nothing of the damage done, no sooner " perceived it, than, blushing, he said to the countryman, with his " usual mildness, that his demand was just; he then draws out a " Louis d'or and gives it to the fellow, who would have been very " well satisfied with a few pence, makes repeated apologies to him, " easily obtains forgiveness, and goes on his way.

" Notwithstanding such constant application, the extensiveness " of his knowledge was next to a prodigy. Whenever I happen- " ed to consult him on any extraordinary question, upon which " the authors most familiar to us were silent, he would take me " to the library of the abbey of St Bertin, would ask for old wri-

* Sicut aquila provocans ad volandam pullos suos, et super eos volitans expandit alas suas.—Deutoron. cap. 22.

" ters, whose names I was scarce acquainted with, and point out
" to me, even before I had opened them, the section and chapter
" in which I should find my difficulty solved.

" Nor would I have you think, Sir, that the ecclesiastical
" sciences were the only that he had applied to. A couple of
" anecdotes I am going to relate, and which I could hardly have
" believed, had I not been witness to them, will prove to you
" that every kind of information was reunited in his intellect,
" without the smallest confusion.

" Monsieur de Conzié, after his translation from the bisho-
" pric of St Omers to that of Arras, invited him to come and
" see him there. My brother vicars and myself sought one day
" for a question which he would not be able to answer, and
" thought we had found one. Accordingly we asked him, what
" was the name of a Pear, called (in French) *bon Chretien*, before
" the coming of Christ, and Christianity. *There are*, answered
" he, *two systems on that point*; and then quotes us two mo-
" dern naturalists, sets forth their opinions, and unfolds to us the
" authorities with which they backed them. I had the curiosity
" to ascertain one of those quotations, and found it accurate to a
" title.

" A few days after, the bishop of Arras, having his drawing-
" room filled with company, Mr President was announced; the
" bystanders, thinking it to be the first president of the council
" d'Artois, opened him a gangway to come at the prelate; they
" behold a priest enter, whom, by his bashful and modest looks,
" they take for some country curate, and by a simultaneous mo-
" tion they close up the passage which they had made. The bi-
" shop, who had already descried his dear president of the En-
" glish college, perceived also the motion, and resolved to put
" the authors of it to the blush. He observed in one corner of
" the room a group of military men; he goes up to them, and
" finding they were conversing upon the question keenly debated
" at that time, whether in battle the *thin order*, observed in our
" days, be preferable to the *deep* order of the ancients; he called
" to Mr Butler and asked him, what he thought of it? I then
" heard that amazing man talking on the art of war with the
" modest tone of a school-boy, and the depth of the most con-

"summate military man. I observed admiration in the coun-
"tenance of all those officers; and saw several of them, who, be-
"ing too far off, stood up upon chairs to hear and see him.
"They altogether put to him questions upon questions, and
"each of his answers caused fresh applause.

"His lordship left us to go and join another group, consisting
"of magistrates, who were discussing a point of common law;
"and in like manner called upon his oracle, who, by the sagacity
"of his reflections, bore away all suffrages, and united their se-
"veral opinions.

"The prelate, next, taking him by the hand, presented him to
"the ladies, seated round the fire-place, and asked him, whether
"the women in ancient times wore their head-dresses as high as
"ours then did. *Fashions*, answered he, *like the spokes of a*
"*wheel turning on its axis, are always replaced by those very ones*
"*which they have set aside.* He then described to us the dresses,
"both of the men and women, in the various ages of our mo-
"narchy; *and, to go still further back*, added he, *the statue of a*
"*female Druid has been found, whose head-dress measured half*
"*a yard in height; I have been myself to see it, and have mea-*
"*sured it.*

"What astonished me most, was, that studies so foreign to
"the supernatural objects of piety, shed over his soul neither
"aridity nor lukewarmness. He referred all things to God,
"and his discourse always concluded by some christian re-
"flections, which he skilfully drew from the topic of the con-
"versation. His virtue was neither minute nor pusillanimous:
"religion had in his discourse, as well as in his conduct, that
"solemn gravity, which can alone make it worthy of the Su-
"preme Being. Ever composed, he feared neither contradic-
"tions nor adversities: he dreaded nothing but praises. He
"never allowed himself a word that could injure any one's re-
"putation: his noble generosity was such, that, as often as I
"happened to prize in his presence any one of his books, or of
"the things belonging to him, I the same day found them in
"my possession. In short, I will confess it, to my confusion,
"that for a long time I sought to discover a failing in him; and
"I protest, by all that is most sacred, that I never new one in
"him. These are the facts, Sir, you was desirous of knowing;

" in the relation of which I have used no exaggeration, nor have " had any thing to dissemble. I have often related these facts to " my wondering friends, as a relief to my heart; and indeed, " notwithstanding the distance of time, they recur as fresh to " my rememberance as if just transacted before my eyes.

" I was at a distance from St Omers when death robbed me " of my respectable friend. Time has not alleviated the sorrow " which the loss of him fixt deeply in my breast. I have pre- " ciously preserved some of his presents, and carefully concealed " them at my leaving France. May I one day find again those dear " pledges of a friendship, the recollection of which is in our ca- " lamities the sweetest of my consolations. I have the honour " to be, with the highest regard,

" SIR, Your most obedient, &c. &c.

" At the Hague, Dec. 30. 1794.

" L'Abbe de la SEPOUZE."

During Our Author's stay at St Omers, a thesis was printed and publicly defended, in a neighbouring university, which excited his attention. Mr Joseph Berington presided at the defensions of it. It certainly contained many propositions which were offensive to pious ears: but respectable persons are said to have declared, that it contained nothing materially contrary to the faith of the Roman Catholic Church; and the editor feels it a duty incumbent on him to add, that one of the bishops, to whom Our Author was grand vicar, mentioned to the editor, that he thought his vicar had shewn too much vivacity on that occasion.

XIV.

BOTH from Our Author's letters, and from what is recollected of his conversations, it appears that he often explicitly declared, that, if powerful measures were not adopted to prevent it, *a Revolution in France* would take place, both in church and state. He thought irreligion, and a general corruption of manners, gained ground every where. On the decay of piety in France, he once mentioned in confidence to the editor, a circumstance so shocking, that, even after what has publicly happened, the editor does not think himself justifiable in mentioning it in this place. He seems to have augured well on the change of ministry which took place on the expulsion of the Choiseuls. He was particularly acquainted with the Cardinal de Bernis, and the Mareschal

de Muy. Of the latter he writes thus in one of his letters: "Mr de Muy, who has sometimes called upon me, and often "writes to me, as the most affectionate of friends, is unanimously "called the most virtuous and upright nobleman in the king- "dom. The late Dauphin's projects, in favour of religion, he "will endeavour to execute. He is minister of war. The "most heroic piety will be promoted by him by every method: "if I gave you an account of his life, you would be charmed by "so bright a virtue."

XV.

Our Author had *projected many works* besides those which we have mentioned. Among them his treatise on the *Moveable Fasts* may be reckoned. He very much lamented that he had not time to complete it: what he had prepared of it, he thought too prolix, and, if he had lived to revise it, he would have made great alterations in it. Some time after his decease it was published under the inspection of Mr Challoner. He proposed writing the lives of Bishop Fisher and Sir Thomas More, and had made great collections, with a view to such a work: some of them are in the hands of the editor, and are at the command of any person to whom they can be of use. He had begun a treatise to explain and establish the truths of *natural and revealed religion*; he was dissatisfied with what Bergier had published on those subjects. He composed many *sermons*, and an immense number of *pious discourses*. From what remained of the three last articles, *the three volumes of his discourses*, which have appeared since his decease, were collected. The editor is happy in this opportunity of mentioning his obligations to the reverend Mr Jones, for revising and superintending the publication of them. They are acknowledged to possess great merit; the morality of them is entitled to great praise; the discourse on conversation shews a considerable knowledge of life and manners. Having mentioned his sermons, it is proper to add, that as a preacher he almost wholly failed. His sermons were sometimes interesting and pathetic; but they were always desultory, and almost always immeasurably long. The editor has lately published his *Short Life of Sir Toby Matthews*.

He was very communicative of his manuscripts, and consequently many of them were lost; so that, on an attentive exa-

mination of them, after his decease, none but those we have mentioned were thought fit for the press.

XVI.

THE number of *letters* written by Our Author exceeds belief; if they could be collected, they would be found to contain an immense mass of interesting matter, on many important topics of religion and literature. He corresponded with many persons of distinction both among the communicants with the see of Rome, and the separatists from her. Among the former may be reckoned the learned and elegant Lambertini, who afterwards, under the name of Benedict the 14th, was honoured with the papal crown: among the latter may be reckoned Dr Lowth, the bishop first of Oxford, afterwards of London, the celebrated translator of Isaiah. In a Latin note on Michaelis, Our Author speaks of that prelate as his intimate acquaintance, "*necessitate conjunctissimus.*"

He had the happiness to enjoy the friendship and esteem of many persons distinguished by rank, talents, or virtue. The holy bishop of Amiens spoke of him in the highest terms of admiration and regard. In the life written in French of that excellent prelate, he is mentioned "as the most learned man in Europe." He is styled by father Brotier, in his preface to his edition of Tacitus, "sacrâ eruditione perceleber." The late Mr Philips, in the preface to his life of Cardinal Pole, mentioning the edition of his letters by Cardinal Quirini, expresses himself thus:—"they "were procured for the Author by Mr Alban Butler, to whom the "public is indebted for the most useful and valuable work which "has appeared in the English language on the Lives of the Saints, "and which has been so much esteemed in France, that it is now "translating into the language of a country celebrated for biography, with large additions by the Author. This gentleman's readiness on all occasions to assist the Author in his undertaking, was "answerable to his extensive knowledge and general acquaintance "with whatever has any relation to erudition."—Our Author was not satisfied with the French translation of his work: the writers professed to translate it freely; but he thought that they abused the privilege of free translation, that they misrepresented his meaning, that their style was affected, and that the devotional cast which he had laboured to give the original, was wholly lost in their translation. The editor has heard that a translation of it was begun in the Spanish and Italian languages, but he has see

no such translation. Dr Kennicot spoke loudly of our Author's readiness and disinterested zeal to oblige. Even the stern Mr Hollis mentions him, in his memoirs, with some degree of kindness. No person was more warmly attached to his friends. With his affectionate and generous disposition, no one was more sensible of unkindness, than he was; but none forgave it more readily. It was his rule to cultivate those who were inimical to him, by every mark of attention and act of kindness; and rather to seek, than avoid an intercourse with them. His incessant attention to his studies frequently made him absent in society: this sometimes produced whimsical incidents.

Whatever delight he found in his literary pursuits, he never sacrificed his religious duties to them, or permitted them to trespass on *his exercises of devotion*. Huet, whom, for his resemblance to our Author in unremitted application to study, the editor has often had occasion to mention, laments his own contrary conduct in very feeling terms:—"I was entirely carried," says he, (*de rebus ad eum pertinentibus*, 174) "by the pleasure found "in learning: the endless variety which it affords had taken up "my thoughts, and seized all the avenues of my mind, that I was "altogether incapable of any sweet and intimate communication "with God. When I withdrew into religious retirement, in or-"der to recollect my scattered thoughts, and fix them on heav-"enly things, I experienced a dryness and insensibility of soul "by which the Holy Spirit seemed to punish this excessive bent "to learning." This misfortune our Author never experienced. A considerable portion of his time was devoted to prayer. When it was in his power, he said mass every day: when he travelled, he rose at a very early hour, that he might hear it; he never neglected the prayer of the *Angelus*, and, when he was not in the company of strangers, he said it on his knees. He recommended a frequent approach to the sacrament of the altar: some, under his spiritual direction, communicated almost every day. The *morâle sevére* of the Jansenists he strongly reprobated in discourse, and no person receded further from it in practice: but he was an admirer of the style of the gentlemen of Port Royal, and spoke with praise of their general practice of avoiding the insertion of the pronoun, *I*, in their writings. He thought the bible should not be read by very young persons, or by

those who were wholly uninformed: even the translation of the whole divine office of the church, he thought should not be given to the faithful, promiscuously. In the printed correspondence of Fenelon, a long letter by him on frequent communion, and one on reading the bible, (they deserve to be translated and generally read), express exactly our Author's sentiments on those subjects. All singularity in devotion was offensive to him. He exhorted every one to a perfect discharge of the ordinary duties of his situation, to a conformity to the divine will both in great and little occasions, to good temper and mildness in his intercourse with his neighbour, to an habitual recollection of the divine presence, to a scrupulous attachment to truth, to retirement, to extreme sobriety. These he used to say were the virtues of the primitive Christians, and among them, he said, we should always look for perfect models of christian virtue. Fleury's account of them, in his *Manners of the Christians*, he thought excellent, and frequently recommended the perusal of it. He exhorted all to devotion to the Mother of God; many, under his care, said her office every day. The advantage of mental prayer he warmly inculcated. In the conduct of souls he was all mildness and patience: motives of love were oftener in his mouth than motives of fear; "for to him that loves, "nothing," he used to say, with the author of the Imitation of Christ, "is difficult." He often sacrificed his studies and private devotions to the wants of his neighbour. When it was in his power he attended the ceremony of the *salût* at the parish church; and on festivals particularly solemnized by any community of the towns in which he resided, he usually assisted aa the divine service in their churches. He was very abstemious in his diet; and considered systematic sensuality as the ultimate degradation of human nature. He never was heard to express so much disgust, as at conversations where, for a great length of time, the pleasures of the table, or the comparative excellence of dishes, had been the sole topic of conversation; yet he was very far from being an enemy to rational mirth, and he always exerted himself to entertain and promote the pleasures of his friends. In all his proceedings he was most open and unreserved: from selfishness, none could be more free. Dr Kennicot often said, that, of the many he had employed in his great biblical undertaking, none had shown more activity, or more disinterestedness, than our Au-

thor. He was zealous in the cause of religion, but his zeal was without bitterness or animosity: polemic acrimony was unknown to him. He never forgot, that in every heretic he saw a brother Christian; in every infidel, he saw a brother man. He greatly admired *Drouen de Sacramentis*, and *Boranga's Theology*. *Tournely* he preferred much to his antagonist *Billouart*. He thought *Houbigant* too bold a critic, and objected some novelties to the *Hebraizing friars of the Rue St Honoré*. He believed the Letters of *Ganganelli*, with the exception of two or three at most, to be spurious. Their spuriousness has been since placed beyond controversy by the *Diatribe Clementine* published in 1777. *Garaccioli*, the editor of them, in his *remerciement a l'auteur de l'année Litteraire de la part de l'Editeur des Lettres au Pape Ganganelli*, acknowledges that he filled sixty pages at least of them, with thoughts and insertions of his own compositions. In the hand-writing of a gentleman remarkable for his great accuracy, the editor has before him the following account of our Author's sentiments on usury: "Mr Alban Butler's opinion "of receiving interest for money, in a letter dated 20th June "1735, but copied anno 1738."—In England, and in some other "countries, the laws allow of five per cent, and even an action "at law for the payment of it. This is often allowable in a "trading country; and, as it is the common practice in Eng-"land, I shall not blame any one for taking or even exacting "interest-money; therefore will say nothing against it in gene-"ral: but, in my own regard, I am persuaded it is not war-"rantable in conscience, but in three cases; viz. either for a "gain ceasing, as merchants lend money which they would "otherwise employ in trade, *lucrum cessans*: or, secondly, some "detriment the lender suffers by it, *damnum emergens*: or, third-"ly, some hazard in the principal money, by its being exposed "to some more than ordinary danger in being recovered safe-"ly. Some time afterwards the said Alban Butler was convin-"ced there was no occasion of scruple in receiving interest for "money, so that it was at a moderate or low rate of interest; "and that there was reason to believe the borrower made full "the advantage of the money that he paid for it by the interest."

Our Author's love of learning continued with him to the last. Literary topics were frequently the subject of his familiar conver-

sation. He was a great admirer of what is called the simple style of writing; and once mentioned that if he could acquire a style by wishing for it, he should wish for that of Herodotus. He thought the orator appeared too much in Cicero's philosophical works, except his Offices: that work he considered to be one of the most perfect models of writing which have come down to us from antiquity. He professed to discover the man of high breeding and elegant society in the commentaries of Cæsar; and to find expressions in the writings of Cicero which shewed a person accustomed to address a mob, the *fœx Romani populi*. He believed the works of Plato had been much interpolated; and once mentioned, without blame, Father Hardouin's opinion, that they were wholly of a fabrication of the middle age. Of the modern Latin poets, he most admired Wallius, and in an illness desired his poems to be read to him. He himself sometimes composed Latin poetry. He preferred the *Paradisus Animæ* to its rival prayer-book, the *Cœleste Palmetum*. Of the last he spoke with great contempt. The little rhyming offices, which fill a great part of it, are not very interesting; but, the explanation in it of the psalms, in our Lady's office, of the psalms in the office for the dead, of the gradual and seven penitential psalms, and of the psalms sung at vespers and complin, is excellent. A person would deserve well of the English catholics who should translate it into English. The Cœleste Palmetum was the favourite prayer-book of the Low Countries. By Foppen's *Bibliotheca Belgica*, it appears that the first edition of it was printed at Cologne in 1660, and that, during the first eight years after its publication, more than 14,000 copies of it were sold. Most readers will be surprised, when they are informed that our Author preferred the sermons of Bossuet to those of Bourdaloue: but in this he has not been absolutely singular; the celebrated Cardinal de Maury has avowed the same opinion; and, what is still more extraordinary, it has also been avowed by Father Neuville. Bossuet's Discourse upon Universal History may be ranked among the noblest efforts of human genius that ever issued from the press. In the chronological part of it, the scenes pass rapidly but distinctly; almost every word is a sentence and every sentence presents an idea, or excites a sentiment of the sublimest kind. The third part of it, containing his reflections on the events which produced the

rise and fall of the ancient empires of the earth, is not inferior to the celebrated work of Montesquieu on the Greatness and Fall of the Roman empire; but, in the second part, the genius of Bossuet appears in its full strength. He does not lead his reader through a maze of argumentation, he never appears in a stretch of exertion; but, with a continued splendor of imagery, magnificence of language, and vehemence of argument, which nothing can withstand, he announces the sublime truths of the christian religion, and the sublime evidence that supports them, with a grandeur and force that overpower and disarm resistance. Something of this is to be found in many passages of his sermons; but, in general, both the language and the arguments of them are forced and unnatural. His letters to the nuns are very interesting. Let those who affect to talk slightingly of the devotions of the religious, recollect that the sublime Bossuet bestowed a considerable portion of his time upon them. The same pen that wrote the discourse on Universal History, the funeral oration of the Prince of Condé, and the History of the Variations, was at the command of every religious who requested from Bossuet a letter of advice, or consolation. "Was he at Versailles, was he engaged on any literary "work of importance, was he employed on a pastoral visit of his "diocese?—still," say the Benedictine editors of his works, "he "always found time to write to his correspondents on spiritual "concerns." In this he had a faithful imitator in our Author. No religious community addressed themselves to him who did not find in him a zealous director, an affectionate and steady friend. For several among the religious he had the highest personal esteem. Those, who remember him during his residence at St Omers, will recollect his singular respect to Mrs More, the superior of the English convent of Austins at Bruges. He was, in general, an enemy to the private pensions of nuns; (See Boudon's Letter, *Sur le relachement qui s'est introduit dans l'observation du vœu de pauvreté*. (Lettres de Boudon, vol. 1. p. 500.) but in this, as in every other instance, he wished the reform, when determined upon, to proceed gently and gradually.

All who have had an opportunity of observing the English communities since their arrival in this country, have been edified by their amiable and heroic virtues. Their resignation to the persecution which they have so undeservedly suffered, their pa-

tience, their chearfulness, their regular discharge of their religious observances, and, above all, their noble confidence in Divine Providence, have gained them the esteem of all who know them. At a village near London, a small community of Carmelites lived for several months, almost without the elements of fire, water, or air. The two first, (for water unfortunately was there a vendible commodity), they could little afford to buy; and from the last (their dress confining them to their shed) they were excluded. In the midst of this severe distress, which no spectator could behold unmoved, they were happy. Submission to the will of God, fortitude and chearfulness, never deserted them. A few human tears would fall from them, when they thought of their convent; and with gratitude, the finest of human feelings, they abounded; in other respects they seemed of another world. "Whatever," says Dr Johnston, "withdraws us from the power of our senses; whatever makes the past, the distant, or the future, predominate over "the present, advances us in the dignity of human beings." It would be difficult to point out persons to whom this can be better applied then these venerable ladies,—whose lives are more influenced by the past, the distant, or the future, or so little influenced by the present.

Our Author was not so warm, on any subject, as the calumnies against the religious of the middle age: he considered the civilization of Europe to be owing to them. When they were charged with idleness, he used to remark the immense tracts of land, which, from the rudest state of nature, they converted to a high state of husbandry in the Hercynian wood, the forests of Champagne and Burgundy, the morasses of Holland, and the fens of Lincolnshire and Cambridgeshire. When ignorance was imputed to them, he used to ask, what author of antiquity had reached us, for whose works we were not indebted to the monks? He could less endure that they should be considered as instruments of absolute power to enslave the people: when this was intimated, he observed, that, during the period which immediately followed the extinction of the Carlovingian dinasty, when the feudal law absolutely triumphed over monarchy, the people were wholly left to themselves, and must have sunk into an absolute state of barbarism, if it had not been for the religious establishments. Those, he said, softened the manners of the conquerors, afforded refuge

to the vanquished, preserved an intercourse between nations; and, when the feudal chiefs rose to the rank of monarchs, stood as a rampart between them and the people. He thought St Thomas of Canterbury a much injured character. He often pointed out that rich tract of country, which extends from St Omers to Liege, as a standing refutation of those who asserted that convents and monasteries were inimical to the populousness of a country: he observed, that the whole income of the smaller houses, and two thirds of the revenues of the greater houses, were constantly spent within twenty miles round their precincts; that their lands were universally let at low rents; that every abbey had a school for the instruction of its tenants, and that no human institution was so well calculated to promote the arts of painting, architecture and sculpture, works in iron and bronze, and every other species of workmanship, as abbeys or monasteries, and their appendages. "Thus" he used to say, "though the country in view was original-"ly a marsh, and has for more than a century wholly survived its "commerce, it is the most populous country in Europe; and pre-"sents on the face of it as great a display of public and private "strength, wealth and affluence, as can be found in any other part "of the world."—Fortunately for him he did not live to be witness to the domiciliary visit which in our times it has received from France. What would he have thought, if any person had told him, that, before the expiration of the century in which he lived, the French themselves, would, in perfect hatred of Christ, destroy the finest churches in France?—At their profanation of his favourite church of St Bertine in the town of St Omers, that is said to have happened which Victor Vitensis relates to have happened in the persecution of the Vandals: (Hist. Pers. Van. 31.) "Introeuntes maximo cum furore, corpus Christi et san-"guinem pavimento sparserunt, et illud pollutus pedibus cal-"caverunt."

XVII.

Our Author enjoyed through life a good state of health, but somewhat impaired it by intense application to study. Some years before his decease he had a slight stroke of the palsy which affected his speech. He died on the 15th of May 1773, in the 63d year of his age. A decent monument of marble was raised

to his memory in the chapel of the English college at St Omers, with the following inscription upon it, composed by Mr Bannister

Hic jacet
R. D. Albanus Butler (Bouteillier) Prænobilis Anglus.
Sacerdos et Alumnus Collegii Anglorum Duaci.
Ibidem S. T. Professor Postmodum Missionarius in Patria.
Præses II. Collegii Regii Anglorum Audomari.
Vicarius Generalis
Illustrissimorum Philomelien. Deboren. Atrebaten. Audomaren.
Ex vetustâ Ortus prosapiâ
In utrisque Angliæ et Galliæ Regnis
Ampla et Florente.
Suavissimis Moribus,
Summis acceptissimus, Infimis benignus,
Omnium neccessitatibus inserviens,
Pro Deo.
Propter Doctrinam et Ingenium, Doctissimus,
Propter Pietatem, Bonis Omnibus,
Percharus.
Nobilissimæ Iuventutis Institutionem,
Sacrarum Virginum curam,
Reverendissimorum Antistitum negotia,
Suscepit, promovit, expedivit,
Opere, Scriptis, Hortatubus.
Sanctorum, rebus gestis a Pueritiâ inhærens,
Acta omnia pernoscens,
Mentem et Sapientiam altê imbibens,
Multa scripsit de Sanctorum vitis,
Plena Sanctorum Spiritu, librata judicio polita stylo,
Summæ ubertatis et omnigenæ eruditionis.
Apostolicæ sedis et omnis officii semper observantissimus.
Pie obiit 15. Mensis Maii 1773.
Natus annis 63. Sacerdos 39. Præses 7.
Hoc mœrens posuit Carolus Butler
Monumentum Pietatis suæ in Patruum Amatissimum.

6 NO 63

FINIS.

A

CHRONOLOGICAL INDEX

FOR THE

REV. ALBAN BUTLER'S

LIVES OF THE SAINTS:

CONTAINING THE NAMES OF THE

Popes; Roman Emperors; Emperors of the East and West; Kings of England and of France; Martyrs, Holy Fathers, and other Ecclesiastical Writers; Saints of England, Scotland, Ireland, and of other Countries,—who are mentioned in Mr Butler's LIVES OF THE SAINTS, or who have existed since the commencement of the Christian Æra to the present time:—The Principal Heretics:—The General Councils, Remarkable Events, Persecutions, &c. that have taken place during the above period; including also the Doctrine and Discipline; Religious Institutes, and other Miscellaneous Subjects which occur in the history of each Age of the Church.

Edinburgh:

PRINTED BY J. MOIR, PATERSON'S COURT:
FOR KEATINGS AND BROWN, NO. 37, DUKE-STREET, GROSVENOR-SQUARE,
E. BOOKER, NEW BOND-STREET, LONDON: AND
F. COATES, NEWCASTLE.

1800.

BRITISH MUSEUM

ADVERTISEMENT.

The following Index exhibits a sketch of a regular history of the Christian Church, of which many interesting subjects occur in the course of the *Lives of the Saints*. It is divided into Eighteen Ages or Centuries, and each Age comprises the principal objects of Church History, classed in ten General Heads.

The *First General Head* contains the Names of all the POPES from St Peter to the present Pontiff, Pius VII. The two dates placed before their names, denote the years of their Election and Demise. A reference is given after their names to the day of the month under which the history of their lives may be found, or, at least, some mention of them is made. Though there are some Popes, Heretics, &c. of whom no mention occurs in the course of these Lives of the Saints, it was thought proper to insert their names in the Index, that the list of the successors of St Peter, &c. might not be incomplete.

In the *Second Head* may be found the succession of the ROMAN EMPERORS, till the destruction of the empire; then the EMPERORS of the EAST and WEST.

The *Third* and *Fourth Heads* comprise the KINGS of ENGLAND and FRANCE.

Under the *Fifth Head* are comprised the GENERAL COUNCILS, and such particular Councils as are of note, or occur in these Saints Lives, with their dates and references to the places where they occur.

The *Sixth Head* contains a Catalogue of the HOLY FATHERS of the Church, and other ECCLESIASTICAL WRITERS, who, in every age, have defended and propagated the purity of Catholic Doctrine, and the sanctity of Christian Morality. The years of their deaths are assigned in the chronological margin.

The *Seventh Head* comprises a CATALOGUE of the SAINTS of England, Scotland, Ireland, and of other countries, whose names are not under some other division of this plan.

Under the *Eighth Head* are given the Names of the principal HERETICS of each age, with the years in which they began to teach their doctrines, or were condemned; and a reference to the day of the month under which some account is given of them.

In the *Ninth Head*, under the general title of EVENTS, many different objects are included:—1*st*, The *Persecutions* of the Church, with the names of the most illustrious *Martyrs* who suffered in them.—2*d*, The *Conversion of Nations*, with the names of the Apostolic men who were the instruments of God in that great work.—3*d*, The *Doctrine and Discipline* of the age, as far as any mention of it occurs in the lives of the Saints of that age.—4*th*, *Religious Institutes*, with the names of their Founders, and the dates of their establishments.—5*th*, *Miscellaneous Subjects*, which occur in the history of the age, and are mentioned in this work.

As it may be a satisfaction to some, to see the *Articles of Doctrine* collected together, and placed in a more regular order than that in which they stand in the above-mentioned Index, another Index is added, presenting, at one view, some select articles of Doctrine and points of Discipline, with references to the day of the month and page of the volume (according to the Edinburgh edition of the Lives of the Saints, an. 1799-1800: as also, corresponding to the Edition printed at Dublin, an. 1779,) where they may be found.

The sketch given in these Indexes shows, at once, the perpetual and visible existence of the Catholic Church, from the time of Christ to the present day; the uninterrupted succession of her chief Pastors in the Chair of St Peter; the origin of Heresies; the Councils in which most of them were condemned; the Doctors who refuted them, and stood forth, in every age, as defenders and witnesses of the true faith; the Persecutions in which thousands of Christian heroes sealed their faith with their blood; the ancient and uniform doctrine and tradition of the Church, and the bright examples of sanctity which have illustrated her in every age.

THE MYSTERIES AND FESTIVALS OF OUR *GOD AND SAVIOUR.*

On the BLESSED TRINITY, mov. f. p. 584.

On Religious Worship, and the Sabbath Day, mov. f. p. 1. &c.

On the Prophecies relating to CHRIST, Dec. 25.

On the time of Advent, mov. f. p. 94, &c.

On the Birth of CHRIST, Dec. 25.

On the Circumcision, Jan. 1.

On the Holy Name of JESUS, mov. f. p. 136.

On the Epiphany, Jan. 6.

On the Presentation of CHRIST in the temple, Feb. 2.

On the Flight of CHRIST into Egypt, Dec. 28.

On the Fast of CHRIST in the desert, mov. f. p. 329.

On the Baptism of CHRIST, Aug. 29.

On CHRIST's calling his Apostles. See the Life of St Peter, &c. and June 29.

On some of CHRIST's miracles. See Nov. 30. and June 29.

On his raising Lazarus, July 29.

On CHRIST's Transfiguration, Aug. 6.

On CHRIST's entrance into Jerusalem before his Passion, mov. f. p. 343.

On the institution of the B. Sacrament, mov. f. p. 353. and p 606.

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On the Burial and Resurrection of CHRIST, mov. f. p. 384, &c.

On the Ascension of CHRIST mov. f. p. 446.

On the Descent of the Holy Ghost, mov. f. p. 479, &c.

On the promulgation of the new law, and the establishment of the Christian Church, mov. f. p 514.

St Peter is appointed head of the Church, June 29.

CHRONOLOGICAL INDEX, &c.

FIRST AGE OF THE CHURCH.

POPES.

A. D.

65 St Peter, June 29.
St Linus, Sept. 23.
St Cletus, April 26.
St Clement, Nov. 23.
St Anacletus, July 13.

ROMAN EMPERORS.

14 Augustus, Dec. 25.
37 Tiberius.
41 Caius Caligula
68 Nero, July 2. under whom 1st General Persecution.
69 Galba.
69 Otho and Vetellius.
79 Vespasian.
81 Titus.
96 Domitian, Feb. 1. May 6. under whom 2d General Persecution.
98 Nerva, Feb. 1.
Trajan.
On the history of Agrippa, July 25.

COUNCILS.

51 Of the Apostles at Jerusalem, June 29 and 30.

SACRED & ECCLESIASTICAL WRITERS.

St Peter, June 29.
St Paul, June 29.
St Matthew, Sept. 21.
St John, Dec. 27.
St James the Less, May 1.
St Jude, Oct. 28.
St Mark, April 25.
St Luke, Oct. 18.
Liturgy of St James, V. May 1.
Acts of St Andrew, vide Nov. 30.
Apostolical Canons and Apostolical Constitutions, vide Nov. 23. note.
91 St Hermas, May 9.
95 On the books ascribed to St Dionysius the Ariopagite, Oct. 3.
100 St Clement, Nov. 3.
On the Epistle of Barnabas, See June 11.
On Philo the Jew. See June 29. note.

SAINTS.

Saints in this age, besides the Apostles, &c. mentioned above:

The B. V. Mary. See her Festivals.
The Conception, Dec. 8.
The Nativity, Sept. 8.
The Holy Name of the B. V. Sept. 8.
The Presentation, Nov. 21.
The Annunciation, Mar. 25.
The Visitation, July 2.
The Purification, Feb. 2.
The Assumption, Aug, 15.
The Dedication of St Mary ad Nives, Aug. 5.
The Festival of the Rosary, (Oct. 1.

On the Angels.

Apparition of St Michael, May 8.
Dedication of St Michael, Sept. (29.
Holy Angel Guardians, Oct. 2.

On all Saints, Nov. 1.
On all Souls, Nov 2.
Nativity of St John Baptist, June 24.
Decollation of St John, Aug. 29.

S. Joseph, Mar. 19.
S. Anne, July 26.
S. Mary Magdalen, July 26.
S. Martha, July 29.
S. Thecla, Sept. 23.
S Petronilla, May 31.
S Pudentiana, May 19.
S. Nicodemus, Aug. 3.
S. Gamaliel, Aug. 3.
S. Nicomedes, Sept. 15.
S. Philemon, Nov. 22.
The Seven Machabees, &c. Aug 1.

HERETICS.

A. D.	A. D.
Simon Magus, June 6. 29.	mov. f. 606.
Cerinthus, Dec. 27. mov. f. p. 605.	Menander
Hymenæus	Basilides, Aug. 28. note.
Nicolaits, Oct. 28.	Saturninus, July 28.
Ebion, Dec. 27. Feb. 18.	Nazareans, Feb 18.

EVENTS.

St Peter establishes his Chair first at Antioch, then at Rome, where he sat 25 years, and suffered martyrdom, see Feb. 22. Jan. 18. June 29.

For the history of the establishment of the Christian Church, and of the conversion of nations,—See the lives of the Apostles, and other Apostolic men; SS. Peter and Paul, June

EVENTS.

29.; St Andrew, Nov. 30.; St James the Great, July 25.; St James the Less, and St Philip, May 1.; St John, May 6. and Dec. 27.; St Bartholomew, Aug. 24. St Matthew, Sept. 21.; St Thomas, Dec. 21.; SS. Simon and Jude, Oct. 28.; St Matthias, Feb. 24. St Mark, April 25.; St Luke, Oct. 18.; St Philip the Deacon, June 6.; St Barnabas, June 11.; St Titus, Jan. 4; St Timothy, Jan. 24.; St Joseph of Arimathea, March 17.; St Anianus, April 25.; St Maximinus, June 8.; St Joseph Barsabas, June 11.; St Philemon, Nov. 22.; St Stephen, Dec. 26.; St Onesimus, Feb. 16.

On the institution of Metropolitans and on Patriarchs, see note Sept. 5.

On the institution of Deacons, Dec. 26.

On the Therapeuts, and the antiquity of the Ascetic life, April 25. and June 29., note on Philo.

The Apostles, after their call to the Apostleship, lived in continency. See May 31. and June 29.

PERSECUTIONS.

A. D.

In the first partial Persecution raised at Jerusalem, St Ste-
33 phen suffered martyrdom December 26.

In the second partial Persecution raised by Herod Agrippa,
43 St James the Great was martyred July 25th, and St Peter
44 was cast into prison, vide August 1st.

64 In the first General Persecution raised against the Church by Nero, suffered SS. Peter and Paul, see June 24th, 29th, and 30th; St Vitalis, April 28; SS. Processus and Martinian, July 2.; St Nazarius, July 28.

70 Jerusalem taken and burnt, the Christians retire to Cella, Feb. 18.

95 In the second General Persecution under Domitian, St John the Evangelist was banished, after having been cast into a vessel of boiling oil, May 6. Dec. 27.

On Christian Churches, Nov. 9th and 18th.

SECOND AGE OF THE CHURCH.

POPES.

A.D.
St Anacletus,
109 St Evaristus, Oct. 26.
109 } St Alexander, May 3.
119 }
119 } St Sixtus I. April 6.
128 }
128 } St Tilesphorus, Jan 5.
139 }
139 } St Hyginus, Jan. 11.
142 }

A.D.
142 } St Pius I. July 11.
157 }
157 } St Anicetus, April 17.
168 }
168 } St Soter, April 22.
176 }
176 } St Eleutherius, May 26.
192 }
192 St Victor, July 28.

ROMAN EMPERORS.

117 Trajan, Feb. 1.
138 Adrian, May 26, July 18.
161 Antoninus Pius, 6. July 11. Sept. 14.
169 Lucius Verus, Jan. 26.
180 Marcus Aurelius, Jan. 8, 26, Apr. 18.
192 Commodus, June 28, April 18.
193 Pertinax, June 28.
193 Didius Julianus, June 28.
194 Niger, June 28.
198 Albinus, June 28.
Severus, June 28, July 17.

COUNCILS.

195 At Cæsarea, Oct. 29. concerning the time of celebrating Easter.
196 At Rome, &c. on the time of celebrating Easter, July 28.

SACRED & ECCLESIASTICAL WRITERS.

107 St Ignatius, Feb. 1.
150 Papias, June 28.
St Polycarp, Jan. 26.
St Quadratus, May 26.
167 St Justin, June 1. Old edit. April 14.
St Melito, April 1.
175 St Apolinaris, Jan. 8.

SACRED & ECCLESIASTICAL WRITERS,—continued.

A. D.
181 St Hegessipus, April 7.
186 St Apollonius, April 18.
190 St Theophilus of Antioch, Dec. 6.
St Dionys. Cor. April 8.
Athenagoras, Dec. 6.
On the writings of Antoninus Pius, see Sept. 4.

SAINTS.

Saints of this Age who did not suffer in the Persecutions, and are not mentioned above.

St Mark, bishop of Jerusalem, Oct. 23.
St Narcissus, bishop of Jerusalem, Oct. 29.
St Prosdecimus, first bishop of Padua, Nov. 7.
St Lucius, king, Dec. 3.

HERETICS.

A. D.
101 Cainists, July 17. p. 126.
103 Elxai
109 Millenarians, April 24, June 28, Nov. 17.
110 Gnostics, Oct. 28, June 28.
120 Carpocrates, April 14, July 1.
130 Adamites, Apr. 14, July 1.
140 Valentinus, Jan. 11, June 28.
141 Cerdo, Jan. 11.
142 Marcion, April 11.
146 Theodorus the Banker, & Theodorus the Tanner, July 28, Aug. 26.
147 Heraclion
149 The Ophites
151 Marcus and Colorbasus.
159 Tatian and the Enaralites, July 28, Dec. 6.
171 Bardesanes, July 9.
172 Montanus, May 26, July 17, 21, and 28.
172 Priscilla and Maximilla, May 26.
179 Hermogenes, Dec. 6, July 17.
180 Apelles.
187 Praxeas, v. May 26, July 28, July 17, Nov. 17. Mov. Feasts, p. 609.
190 Seleucus and Hermias.
191 Artemas.
Aquila, Symmachus, and Theodotion, Jan. 7, Sept. 30.

EVENTS.

PERSECUTIONS.

107 In the third general persecution raised by Trajan, St Ignatius of Antioch suffered at Rome, Feb. 1.; St Simeon of Jerusalem, Feb. 18.; SS. Rufus and Zozimus, Dec. 18.

PERSECUTIONS.

A. D.
Under Antoninus suffered St Felicitas and her seven sons, July 10.

121 Under Adrian suffered SS. Faustinus and Jovita, Feb. 15.; St Sixtus April 6.; St Getulius, &c. June 10.; St Hermes, August 28.; St Sabina, August 29.

169 In the fourth general persecution under Lucius Verus and Marcus Aurelius, St Polycarp was crowned with martyrdom, Jan. 26.; SS. Ptolemy, &c. Oct. 19.; St Justin M. June 1. (or April 14.)

177 SS. Pothinus, &c. at Lyons, June 2.; SS. Epipodius and Alexander, April 22.; St Symphorian, August 22.; SS. Marcellus and Valerian, September 4.

186 Under Commodus suffered St Apollonius, April 18.

171 A miracle was obtained by the prayers of the thundering legion, January 1.

CONVERSION OF NATIONS.

182 King Lucius writes to Pope Eleutherius; SS. Fugatius and Damian are sent into Britain, May 26.; Dec. 3.

Britain received the Christian faith from preachers sent by the bishops of Rome, May 26.

DOCTRINE AND DISCIPLINE.

Divinity of Christ, Feb. 1.; Jan. 26.; Apr. 14.; June 1.; Dec. 6.
Eucharist, Jan. 26.; Feb. 1.; June 1. (alias April 14.)
Original sin, December 6.
Sermon of *Trinity*, December 6.
Authority of the Church and Tradition, June 28.
Primacy of the See of Rome, June 28.
Miraculous powers, June 28.
Frequent use of the sign of the Cross, July 17.
The Saints are with Christ in heaven, Jan. 26.; Apr. 14.; June 1.
Devotion to the Saints in heaven, Jan. 26.; Feb. 1.
Respect shown to Relicks, Jan. 26.; Feb. 1.

DOCTRINE AND DISCIPLINE.

Coadjutor to a Bishop, October 29.

On the origin of the civil jurisdiction and possessions of the See of Rome, July 15.

On the question concerning the time of keeping Easter; see July 28. Moveable Feasts, p. 391.

On the custom of the Irish and Scottish churches; see July 6.; October 12.; November 22.

THIRD AGE OF THE CHURCH.

POPES.

A. D.		A. D.	
202	St Victor, July 28.	252, 253	St Lucius, March 4.
202, 218	St Zephyrinus, Aug. 26.	253, 257	St Stephen, August 2.
218, 223	St Calistus, Oct. 14.	257, 258	St Sixtus II. August 6.
223, 230	St Urban, May 25.	259, 269	St Dionysius, Dec. 26.
230, 235	St Pontian, Nov. 19.	269, 275	St Felix, May 30.
235, 236	St Anterus, Jan. 3.	275, 283	St Eutychian, V. Ap. 22.
236, 250	St Fabianus, Jan. 20.	283, 296	St Caius, April 22.
251, 252	St Cornelius, Sept. 16.	296, 304	St Marcellinus, April 26.

ROMAN EMPERORS.

211	Severus, July 17.	235	Alexander Severus, April 22. October 14. November 19.
217	Caracalla.	237	Maximinus, Sept. 16. Nov. 19.
212	Geta, July 17.		
218	Macrinus.		
222	Heliogabalus, April 22. October 14.		

ROMAN EMPERORS—continued.

A. D.		A. D.	
237	Gordian I. Gordian II.		April 30. Aug. 6.
238	Papienus. Balbinus.	268	Gallien, Aug. 6.
244	Gordian III.	270	Claudius II. Aug. 6. Quintil.
249	Philip, Jan. 24.	275	Aurelian, Aug. 6.
251	Decius Aug. 13. Sept. 16.	282	Probus.
253	Gallus, Aug. 6. and 13. Hostilian.	283	Carus, Sep. 22. Jan. 30.
270	Emilius, Aug. 6. Volusianus.	284	Carinus, Sept. 22.
260	Valerian, Feb. 24.	284	Numerianus.
		—	Dioclesian, Jan. 20.
		—	Maximian, Sep. 22. Dec. 9. Herculeus, Sep. 22. Ap. 27.

COUNCILS.

251 At Rome, against the Novatians, Sept. 16.

257 At Rome, against the Rebaptisers.

261 At Alexandria, in which Sabellius was condemned, Nov. 17.

264 At Antioch, against Paul of Samosata, Nov. 17.

270 At Antioch, against Paul of Samosata, Nov. 17.

ECCLESIASTICAL WRITERS.

202 St Irenæus, Bishop of Lyons, June 28.

213 St Pantænus, July 7.

216 Minutius Felix, June 3.

216 St Clement of Alexandria, Dec. 4.

245 Tertullian, July 17.

250 St Hypolitus, Aug. 22.

251 St Cornelius, Sept. 16.

254 Origen, Ap. 22. Nov. 17.

258 St Sixtus II. Aug. 6.

258 St Cyprian, Sept. 16.

259 Dionysius, Rome, Dec. 16.

264 St Dionysius Alex, Nov. 17.

270 St Gregory, Neoces. Nov. 17.

St Zeno, April 12.

Arnobius, August 9.

On the Writings ascribed to Dorotheus of Tyre, vide June 5.

St Victorinus, Nov. 2.

Caius, Priest of Rome, Nov. 18.

Julius Africanus.

SAINTS.

Besides the MARTYRS, *the following were distinguished by their sanctity in this age.*

A. D.

St Felix of Nola, Jan 14.
St Julian 1st Bishop of Mans, Jan. 27.
St Cæcilius, June 3.
St Martial, Bishop of Limoges, June 30.

A. D.

St Memmius, 1st Bishop of Chalons, August 5.
St Austremonius, Nov. 1.
St Gregory Thaumaturgus, Nov. 17.
St Gatian, 1st Bishop of Tours, Dec. 18.

HERETICS.

Rebaptizers, Aug. 2. Sep. 16.
239 Noetians, Nov. 17. M. F. 609.
240 Privatus, January 20.
242 Berillus, April 22.
249 Arabici.
251 Novatus, Sep. 16. Nov. 17.
251 Novatian, Sep 16.
257 Sabellians, May 2. Nov. 11. Mov. Feasts, p. 609.
263 Paul of Samosata, May 30. Nov. 17. Mov. Feasts, p. 606.
254 Originists, September 30. April 22. Nov. 17.
277 Manes, August 28. and the Manichæans.
290 Hieracithæ.
Valens.
Felicissimus, Sept. 16.
Angelici.
Apostolici.
Nepos, November 17.
Coracion, November 17.
Philostratus writes the life of Appollonius Tyanæus, April 22. May 26.

EVENTS.

PERSECUTIONS.

202 In the fifth general Persecution, raised by Severus, in 202, suffered St Irenæus, with many companions, at Lyons, June 28.; St Leonidas, April 22.; SS. Perpetua and Felicitas, and companions, March 7.; St Andeolus, May 1.; St Zoticus, July 21.; St Victor, July 28.

PERSECUTIONS—continued.

A. D.

230 Under Alexander Severus, St Cecily suffered, Nov. 22.; and St Callistus, October 14

In the sixth general Persecution, raised by Maximinus, suf-
235 fered St Pontian, Nov. 19.

249 Under Philip, St Apollonia suffered at Alexandria.

In the seventh general Persecution, raised by Decius, suf-
252 fered St Fabian, Jan. 20.; St Babylas, Jan. 24.; St Pionius, Feb. 1.; St Agatha, Feb. 5.; St Polyeuctus, Feb. 13.; St Carpus, Ap. 14.; St Maximus, Ap. 30. St Alexander, March 18.; St Acacius, March 31.; Epimachus, May 10.; St Peter, May 15.; St Venantius, St Castus, May 15.; St Martial, June 30.; the Seven Sleepers, July 27.; SS. Abdon, &c. July 30.; St Hypolitus, August 13.; St Regina, Sept. 7.; St Lucian, Oct. 26.; St Trypho, Nov. 10.; St Nemesion, Dec. 19.; St Epimachus, Dec. 12.; St Victoria, Dec. 23.

In the eighth general Persecution, raised by Valerian, suf-
257 fered St Fructuosus, Jan. 21.; St Nicegorus, Feb. 9.; St Montanus, Feb. 24.; St Marinus, &c. March 3.; St Priscus, &c. March 28.; St James, &c. April 30.; St Pontius, May 14.; St Stephen, August 2.; St Sixtus, August 6.; St Laurence, August 10.; the Martyrs of Utica, August 28.; St Cyprian, Sept. 16.; St Dionysius, Oct. 9.; St Saturninus, Nov. 29.; St Eugenia, Dec. 25.

In the ninth general Persecution, raised by Aurelian, suf-
270 fered St Marius, &c. Jan. 19.; St Marinus, May 3.; St Conon, May 29.; St Felix, May 30.; St Agapetus, August 18.; St Mamas, August 18.; St Columba, Dec. 31.

In the tenth general Persecution, raised by Dioclesian, from 286, suffered St Sebastian, Jan. 20.; St Donatian, May 24.; St Tiburtius, August 11.; St Piat, Oct. 1.; SS. Crispin and Crispinian, Oct. 25.; St Quintin, Oct. 31.; the Seven Martyrs of Samosata, Dec. 9.; St Fuscian, Dec. 11.

CONVERSION OF NATIONS.

On the First Preachers of the Christian Faith in Gaul.

A. D.

They received their mission and orders from the Apostolic See of Rome, as did the Preachers who established churches in Spain and Africa, Oct. 9. and Jan. 20.

211 The gospel preached at Besançon, June 16.

272 St Benignus preaches in Burgundy, and St Austremonius in Auvergne, Nov. 1.; St Firminus and St Quintin at Amiens, Sep. 25. and Oct. 31.; St Piat, at Tournay, Oct. 1.

DOCTRINE & DISCIPLINE.

On the Consubstantiality of God the Son, Feb. 1. Nov. 17. Dec. 26. Dec 9.

Original Sin, Nov. 17.

On the validity of Baptism given by Heretics, Sept. 16.

Eucharist, Nov. 17.

On the Real Presence, Dec. 9. and the sacrifice of the Mass, Sept. 16.

On Confession, Sept 16.

On Orders; the number of priests, deacons, &c. in the city of Rome, Sept. 16.

On the Supremacy of St Peter, and of the Pope, Aug. 2.

On the Unity of the Church, and the necessity of holding this Unity, Sept. 16.

Miraculous Powers in the Church, June 28. Sept. 16.

The Saints in heaven intercede for the faithful on earth, April 22. Sept. 16.

The excellence of Virginity, Sept. 16.

St Anthony places his sister in a house of Virginity, Jan. 17. p. 189.

The Fast of Lent, Nov. 17.

Fasts of Wednesdays and Fridays, Jan. 21.

Institution of Ember-days, October 14.

DOCTRINE & DISCIPLINE—continued.

St Antony retires into solitude, Jan. 17. p. p. 191.
On the Catacombs, October 14.
On the ancient custom of visiting the tombs of the Martyrs, October 14.
On the ancient manner of writing, August 13.
The first Anti-Pope, Novatianus, August 28.

FOURTH AGE OF THE CHURCH.

POPES.

A. D.		A. D.	
308–310	St Marcellus, Jan. 16.	352–366	Liberius, Dec. 11.
310–310	St Eusebius, Sept. 26.	366–384	St Damasus, Dec. 11.
311–314	St Melchiades, Dec. 10.	385–398	St Sericius.
314–335	St Sylvester, Dec. 31.	399	St Anastasius, April 27.
336–336	St Mark, Oct. 7.		*ANTIPOPES.*
337–352	St Julius, April 12.	356	Felix.
		366	Ursicinus.

ROMAN EMPERORS.

305	Dioclesian, and Maximian Herculeus, abdicate, April 27. August 18.	337	Constantine the Great, May 2. Aug. 18.
311	Galerius, April 27.	340	Constantine the Younger, May 2.
306	Constantius Chlorus, April 27.	361	Constantius, Jan. 14. May 2.
307	Severus.	350	Constans, May 2.
313	Maximinus, May 27.	363	Julian the Apostate, January 25. July 25. March 22. Jan. 24. June 14.
325	Licinius, April 27. August 18.		
312	Maxentinus, April 27.	364	Jovian, July 11.

EMPERORS OF THE WEST.

A. D.

375 Valentinian I. Dec. 7. June 14.
383 Gratian, Dec. 7. and 11.
388 Maximus, Nov. 11. Dec. 7. March 27.
392 Valentinian II. Mar. 27. Dec. 7.
394 Eugenius, Dec. 7. March 27.
Honorius.

EMPERORS OF THE EAST.

378 Valens, June 14. Dec. 7.
395 Theodosius the Great, Feb. 21. March 27. Dec. 7. Sept. 10.
Arcadius, Sept 10.

COUNCILS.

311 Of Donatus at Carthage.
313 Rome, Dec. 10. against the Donatists.
314 Arles 1st, against the Donatists, Dec. 31. at which three British Bishops were present, May 26.
314 Ancyra.
314 Neocæsarea.
314 Rome, Dec. 11.
320 Alexandria against the Arians.
325 General C. of Nice, against the Arians, Dec. 31. Feb. 26. May 2.
326 Antioch.
335 Tyre, Arian against St Athanasius, Sept. 11. May 2.
335 Jerusalem, Arian, May 2.
336 Constantinople, Arian.
339 Alexandria, May 2.
339 Constantinople, Arian.
341 Rome, May 2. June 7.
341 Antioch, Arian, May 2.
345 Antioch, Arian.
347 Sardica, April 12. July 16. May 2.
347 Philippopolis, Arian, May 2.
348 Carthage 1st, Aug. 28.
349 Sirmium, Catholic.
350 Gangre, Mov. F. p. 202.
Laodicea, ——— p. 202.
351 Sirmium, Semi-Arian, May 2.
358 Sirmium, Arian, Ap. 25. May 2.
359 Rimini, April 25. May 2. Dec. 11.
Seleucia, Jan. 14.
362 Alexandria, May 2.
368 Rome, Dec. 11.
370 Rome, Dec. 11.
373 Rome, against Apollinaris.
380 Saragossa, against the Priscillianists, April 25.
381 Aquileia, Dec 11.
381 Gen. Constantinople, May 9 Dec. 11. March 9. March 18. Feb. 12. Nov. 23.

COUNCILS—continued.

A. D.

390 Carthage 2d.

397 Carthage 3d, August 28, in which a catalogue of the books of Scripture was published.

398 Carthage 4th.

398 Carthage 5th.

ECCLESIASTICAL WRITERS.

St Methodius of Tyre, Sept. 18.

309 St Pamphilus, M. June 1.
Lactantius, August 9.
SS. Antony, Jan. 17. and Pachomius, May 14.

312 St Lucian, Jan. 7.

338 St James of Nisibis, July 11.

338 Eusebius of Cæsarea, July 16.

362 St Marcellus of Ancyra, March 22.
St Prudentius, Dec. 10.

369 St Hilary of Poitiers, Jan. 14.

370 Lucifer of Cagliari, May 2. Dec. 15.

373 St Athanasius, May 2.

379 St Basil, June 14.

379 St Ephrém, July 9.

384 St Damasus, Dec. 11.

384 St Optatus, June 4. (old ed. July 1.)

385 Didymus, Sept. 30.

387 St Cyril of Jerusalem, March 18.

389 St Gregory of Nazianzen, May 9.

395 St Amphilochius, Nov. 23.

396 St Gregory of Nyssa, March 9.

397 St Ambrose, Dec. 7.

399 Evagrius of Pontus, March 3.
St Pacian, March 9.

FATHERS & SAINTS.

Amongst the FATHERS *and* SAINTS *of the Desarts, were eminent:*

St Paul, Jan. 15. Lower Thebais

St Anthony, Jan. 17. Coma, Upper Egypt

St Amnon, Oct. 4. Egypt

St Pachomius, May 14. Egypt.

Theodorus, Upper Thebais Dec. 38.

Two SS. Macariuses the elder, Jan 16. Upper Egypt.

St Pammon.

St Pambo, Sept. 6.

St Isidore, Jan 15. of Sceté.

St John of Lycopolis, March 27.

St Hilarion, Oct. 21. in Palestine.

St Julian Sabas, Oct. 18. in Mesopotamia

St Abraham, March 15. in Mesopotamia.

St Ethram Mesopotamia, July 9.

St James of Nisibis, July 11. in Mesopotamia.

FATHERS and SAINTS—continued.

St Serapion the Sindonite, March 21.
St Serapion, Abbot of Arsinoe, March 21.
St Paul, Anchoret, March 7.
St Aphraates, Anchoret in Persia, April 7.
St Prior, Hermit, Egypt, June 17.
St Julian, Anchoret, July 6.
St Thais the Penitent, Oct. 8.
St Marcian, Anchoret, Cyrus Syria, Nov. 2.

Other Saints of this Age.

St Zeno, Bishop of Verona, April 12.
St Phæbadius, Bishop of Agen, April 25.
St Kebius, Bishop, England, April 25.
St Monica, W. May 4.
St Servatius, Bishop of Tongres, May 13.
St Maximus, Bishop of Triers, May 29.
St Illidius, Bishop, June 5.
St Philastrius, Bishop of Brescia, July 18.
St Macrina, V. July 19.
St Joseph of Palestine, July 22.
St Liborius, Bishop of Mans, July 23.
St Donatus, Bishop of Orrazzo, Aug. 7.
St Helen, Empress, Aug. 12.
St Justus, Abp. of Lyons, Sept. 2.
St Mansuet. Bishop of Toul, Sept. 3.
St Evurtius, Bishop of Orleans, Sept. 7.
St Paphnutius, B. Sept. 11.
St Donatian, Bishop of Rheims, Oct. 14.
St Mello, B. of Rouen, Oct. 22.
St Flour, Bishop, Nov. 3.
St Mathurin, Priest, Nov. 9.
St Martin, B. of Tours, Nov. 11.
St Spiridion, B. Dec. 14.

HERETICS.

A.D.
311 Donatists, (first ed. July 1.) June 4. Aug. 28. Dec. 10.
Meletians, Nov. 26. Feb. 26.
319 Arians, Feb. 26. Jan. 14. May 2. June 7. June 8. July 16. Nov. 26. mov. f. p. 607.
Semi-arians, ibid. mov. f. p. 608.
Colluthians, Feb. 26.
325 Audiani.
362 Macedonians, March 18. June 7. Nov 23.
Eustachians, March 18.
Aetians, Anomæans, m.f. p. 608. Jan. 27.
Aerians, mov. f. p. 204.
Photinians, May 2.

HERETICS—continued.

A. D.

377 Apollinarists, July 9. Dec. 11.
Collyridians, Aug. 15.
Bonosiari.
Schism at Antioch, Jan. 27. Sep. 30. Dec. 11.

A. D.

380 Priscillianists, Aug. 28. Nov. 11.
Helvidians, Sept. 8.
389 Jovinianists, Sept. 8. Sept. 30.
390 Massilians, Nov. 23.

EVENTS.

PERSECUTIONS.

In the tenth most bloody persecution, begun by Dioclesian, and continued by his successors, till Constantine, besides the Martyrs who suffered at the end of the third century, are honoured in this; St Peter Balsam, under Maximinus, Jan. 3.; St Lucian under the same, Jan. 7.; St Marcellus, ditto, Jan. 16.; St Agnes, Jan. 21.; St Vincent, Jan. 22. both under Dioclesian; St Blase, Feb. 3.; St Phileas, Feb. 4. under Licinius; St Soteris, Feb. 10.; St Saturninus, Feb. 11. both under Dioclesian; St Elias, &c. Feb. 16. under Galerius; St Tyrannio, &c. Feb. 19. under Dioclesian; St Serenus, Feb. 23.; St Adrian, March 5.; St Apollonius, March 8. under Galerius; the 40 MM. March 10. under Licinius; St Irenæus, March 24. under Dioclesian; St Apian, April 2.; St Agape, &c. April 3. under Dioclesian; St Odesius, April 8. under Galerius; the 18 MM. April 16; St George, April 23.; St Marcellinus, April 26.; St Anthimus, &c. April 27.; St Didymus, April 28.; St Pollio, April 28. all under Dioclesian; St Victor, May 8.; St Boniface, May 14. both under Galerius; St Pancras, May 12.; St Theodotus, May 18.; St Julius, May 27.; St Cantius, May 31. all under Dioclesian; St Basiliscus, under Maximinus, May 27.; St Pamphilus, June 1. under Galerius; St Marcellinus, June 2.; St Erasmus, St Vitus, June 15.; St Cyr, June 16.; St Nicander, June 17.; St Alban, June 22.; St Julias, &c. July

PERSECUTIONS—continued.

A. D.

1.; St Phocas, July 3.; St Nabor and Felix, July 12.; St Justa, July 20.; St Victor, July 21.; St Pantaleon, July 27.; St Simplicias, July 29.; St Julitta, July 30. all under Dioclesian; St Quirinus, June 4. under Licinius; St Thea, July 25. under Maximinus; St Afra, Aug. 5; St Justus and Pastor, Aug. 6.; St Cyriacus, &c. Aug. 8.; St Euplius, Aug. 12.; St Timothy, &c. Aug. 19.; St Genesius, Aug. 26.; St Felix and Adauctus, Aug. 30. all under Dioclesian; St Timothy, Aug. 22. under Maxentius; St Adrian, Sep. 8. under Galerius; St Gorgonius, Sept. 9.; St Protus, &c. Sept. 11.; St Euphemia, Sept. 16.; St Ferreol, Sept. 18.; St Januarius, Sept. 19.; St Cyprian, &c. Sept. 26.; St Cosmas and Damian, Sept 27. all under Dioclesian; St Methodius, Sept. 18., under Maxentius; St Marcus, &c. Oct. 4.; St Justina, Oct. 7.; St Domninus, Oct. 9.; St Tarachus, Oct. 11.; St Faustus, Oct. 13.; St Felix, Oct. 24. all under Dioclesian.; St Cæsarius, Nov. 1.; St Vitalis, Nov. 4.; the four crowned brothers, Nov. 8.; St Mennas, Nov. 11. all under Dioclesian; St Theodorus, Nov. 9.; under Galerius; St Crispina, Dec. 5.; St Leocadia, Dec. 9.; St Eulalia, Dec. 10.; St Lucy, Dec. 13.; St Gregory of Spoletto, Dec. 24.; St Anastasia, Dec. 25.; St Sabinus, Dec. 30.; St Anycia, Dec. 30. all under Dioclesian.

327 In the persecution of Sapor in Persia, suffered St Sadoth, &c Feb. 20.; St Daniel, &c. Feb. 21.; St Acepsimas, March 14.; St Jonas, March 29.; The 126 Martyrs of Hadiabena, April 6.; The Roman Captives, April 9.; St Bademus, April 10.; St Simeon, &c. April 26.; St Azades, April 22.; St Barhadbesciabes, July 21.; St Barsabias, Oct. 20.; St Milles, Nov. 10.; St Narsis, Nov. 30.

380 St Sapor, &c. Nov. 30. *vide* St Maruthas, Dec. 4.

PERSECUTIONS—continued.

A. D.

The Catholic Bishops, who were chiefly persecuted under the Arian Emperor Constantius, were: St Athanasius, May 2. with almost all the rest of the Bishops of Egypt; St Eustathius of Antioch (banished by Constantine), July 16.; St Paul of Constantinople, June 7.; Lucius of Adrianople; St Hilary of Poitiers, Jan. 14.; St Paulinus of Triers; Rhodon of Toulouse; St Dionysius of Milan; St Eusebius of Vercelle, Dec. 15.; Lucifer of Cagliari, Dec. 15; St Asterius of Petra; St Potamon of Heraclea, May 18.; St Serapion of Thmuis, March 21.; Asclepas of Gaza, May 2.

372 Under Athanaric the Goth, suffered St Sabas, April 12.; St Nicetas, Sept. 15.

362 Under Julian the Apostate, suffered St Juventius, &c. Jan. 25.; St Basil, March 22; St Gordian, May 10.; SS. John and Paul, June 26.; St Bonosus, Aug. 21.; St Artemius, Oct. 20.; St Theodoret, Oct. 23.; St Bibiana, Dec. 2.

CONVERSION OF NATIONS.

330 The Ethiopians are converted by St Frumentius, Oct. 27.

The origin, irruption, conversion, and persecution of the Goths—in their conversion they embraced the Catholic faith, not Arianism, April 12.

On the religion of the Persians, Nov. 33.

DOCTRINE & DISCIPLINE.

Divinity of Christ, Feb. 4.

Ceremonies used in baptism, holy oil, chrism, character, Mar. 18.

Confirmation distinct from baptism, character, March 18.

Real presence, March 9, 18. June 4. (first ed. July 1.) June 14. Dec. 7.

Transubstantiation, March 9, 18.

Mass, March 9, 18.

DOCTRINE & DISCIPLINE—continued.

Viaticum, Dec. 11.
Eucharist kept in churches after the sacrifice, June 4. Dec. 7.
Penance and Confession, the Power of forgiving Sins, March 9. and 18. June 14.
Bishops consecrated by one Bishop, April 9.
Celibacy of the clergy, March 14. Jan. 14. Sept. 11.
On the church, March 9. Name of Catholic, March 9. Unity of the true Church, March 9. June 4 (first ed. July 1.) Necessity of being united to the Apostolic See of Rome, as to the centre of unity, June 4. (first ed. July 1.)
Tradition, March 9. and 18.
Miracles, Sept. 19.
On the use of the Sign of the Cross, March 18. July 9. Dec. 9.
Pictures in churches, Dec. 11.
The Blessed Virgin Mary, called Θεοτοκος (Mother of God) March 9. and 18.
The Custom of carrying blessed candles on the Purification, March 18.
Invocation of Saints, March 9. Feb. 12. May 9. June 14. July 9. Dec. 11.
Churches dedicated in honour of Saints, April 23.
Prayers for the souls of the faithful departed, March 18. May 2. July 9. Purgatory, July 9.
Respect to Relics, March 18. May 9. June 4. (first ed. July 1.) June 14. Dec. 7.
Vows of Continency, April 22.
On the excellence of Virginity, Sept. 18. Dec. 7.
Ceremony of Virgins consecrating themselves to God, Feb. 11. Dec. 7.
The election of the Archbishop of Constantinople confirmed by Pope Damasus, Dec. 11.
Confirmation of Bishops in the Western Patriarchal, Dec. 11.
St Ascholius appointed Apostolic Vicar, Dec. 11.
On the fast of Lent, March 9. and 18.
Penitential canons, by St Gregory of Nyssa, March 9.

RELIGIOUS INSTITUTES.

A.D.

305 St Anthony founds his first monastery, Jan. 17. May 14.
St Augustin institutes the Order of Regular Clerks, August 28.
St Pachomius draws up a Monastic Rule in writing, May 14.
St Basil writes his longer and shorter Rules for Monks, June 14.

MISCELLANEOUS EVENTS.

363 Julian in vain orders the temple of Jerusalem to be rebuilt, March 18.
Fictitious history of Marcellinus, April 26.
Deaths of persecutors, April 27.
Schools erected by the Jews at Babylon and Tiberias, July 22.
On the Study of the Canon Law, Nov. 26.
312 The Vision of the Emperor Constantine.
326 Constantine gives orders for the building of Christian churches; the dedication of St John Lateran, Nov. 9.
326 Invention of the Cross, May 3.

FIFTH AGE OF THE CHURCH.

POPES.

A. D.		A. D.	
399–402	St Anastasius I. Ap. 7.	418–422	St Boniface I. Oct. 25.
402–417	St Innocent I. July 28.	422–432	St Celestine, April 6.
417–418	St Zozimus, Aug. 28.	432–440	St Sixtus III. Mar. 28.

POPES—continued.

A. D.		A. D.	
440 } 461 }	St Leo the Great, Ap. 11.	496 } 498 }	St Anastasius II. July 19.
461 } 468 }	St Hilary, June 25.	498	Symmachus, July 19.
468 } 483 }	St Simplicius, March 2.		*ANTI-POPES.*
483 } 492 }	St Felix II. or III. Nov. 21.	418	Eulalius, October 25.
492 } 496 }	St Gelasius, Nov. 21.	498	Laurence, July 19.

EMPERORS OF THE WEST.

413 Honorius.
421 Constantius.
455 Valentinian.
455 Maximus.
456 Avitus.
461 Majorian.
465 Severus.
472 Anthemius.
472 Olibrius.
474 Gliserius.
475 Julius Nepos.
476 Romulus Augustulus.
476 Odoacer, who took the title of King of Italy, and put an end to the Western Empire. See March 2.

EMPERORS OF THE EAST.

408 Arcadius, Jan. 27.
450 Theodosius II.
457 Marcian, Sept. 10.
474 Leo I.
474 Leo II. Dec. 11.
491 Zeno, Dec. 11.

COUNCILS.

400 Toledo, against the Priscillianists, Nov. 11.
402 Turin.
402 Milevis 1st, Aug. 28.
403 Synod at the Oak, Jan. 27.
411 Conference at Carthage, Aug. 28.
412 At Carthage against Celestine, Aug. 28.
415 Jerusalem, Aug. 28.
415 Diospolis, or Lydda, August 28.
416 Milevis 2d, Aug. 28.
416 Carthage, Aug. 28. July 28.
417 Rome, Aug. 28.
417 Africa
418 Carthage.

COUNCILS—continued.

A. D.

431 Ephesus 1st, 3d gen. Jan. 28. April 6.
439 Reez, Nov. 27.
441 Orange 1st, Nov. 27.
445 Rome, May 5.
449 Latrocinale Ephesinum, Sep. 10. Feb. 17. Ap. 11.
450 Councils held in Ireland by St Patrick, Mar. 17.
451 Chalcedon 1st, 4th gen. April 11. Sept. 9, 17.
452 Arles 2d.
453 Angers.
455 Arles 3d, Nov. 27.
483 Rome.
484 Rome.
494 Rome, under Pope Gelasius, Nov. 21.

ECCLESIASTICAL WRITERS.

400 St Gregory of Nyssa, Mar. 9.
403 St Epiphanius of Salamis, May 12.
407 St John Chrysostom, Jan. 27.
410 Ruffinus, Sept. 30.
410 Palladius of Heliopolis.
420 St Jerome, Sept. 30.
420 St Maximus, B. of Turin, June 25.
420 St Gaudentius of Brescia, Oct. 25.
423 St Sulpitius Severus, Jan. 29.
430 St Alexander, Founder of the Acæmetes.
430 St Augustin, Aug. 28.
430 St Possidius of Calama, Aug. 28. May 17.
431 St Paulinus, B. of Nola, June 22.
Philostorgius.
433 John Cassian, July 21.
440 St Isidore of Pelusium, Feb. 4.
444 St Cyril of Alexandria, Jan. 28.
445 St Vincent of Lerins, May 23.
447 St Proclus of Constantinople, Oct. 24.
449 St Hilary of Arles, May 5.
450 St Eucherius, B. of Lyons, Nov. 16.
451 St Peter Chrysologus, Dec. 4.
Socrates, the scholastic, a Novatian.
Zozomen.
457 Theodoret, B. of Cyr, Jan. 23, 24.
460 St Simeon Stylites, Sep. 3.
461 St Leo the Great, Ap. 11.
463 St Prosper, June 25.
468 St Nilus, Nov. 12.
Victor of Aquitaine.
471 Orosius, Aug. 3.
473 Mamertus Claudius.
480 St Mamertus, Abp. of Vienne, May 11.
484 Salvian of Marseilles, March 2.
484 Vigilius, B. of Tapsa.

ECCLESIASTICAL WRITERS,—continued.

A. D.
489 Sidonius Apollinaris, Aug. 23.
490 Faustus of Reez, Semi-pelagian, Nov. 27.

A. D.
496 St Gelasius, Pope, Nov. 23.
St Victor of Vitus, July 13.
St Severinus, Oct. 23.
St Maruthas, Dec. 4.

SAINTS.

Amongst the Holy Religious, and Monks, are distinguished the following

St Arsenius, July 19.
St Euthymius, Jan. 20.
St Simeon Stylites, Jan. 5.
St Honoratus, Jan. 16.
St Severinus, Jan. 8.
St John Calybite, Jan. 15.
St Cadocus, Ab. of Llancarvan, Jan. 24.
St Martinianus, Hermit, Feb. 13.
St Maro, Abbot, Feb 14.
St Auxentius, Hermit, Feb. 14.
St Romanus, Abbot, Feb. 28.
St John of Egypt, March 27.
St Mary of Egypt, April 9.
St Vincent of Lerins, May 24.
St Caprais, Abbot, June 1.
St Prosper of Aquitain, June 25.
St Sisoes, Anchoret, July 4.
St Poemen, Abbot, Aug. 27.
St Pammachius, Aug. 30.
St John the Dwarf, Sept. 15.
St Nilus, Anchoret, Nov. 12.
St Daniel the Stylite, Dec. 11.
St Marcellus, Abbot, Dec. 29.

Other SAINTS of this Age.

St Almachus, Martyr, Jan. 1.
St Nathalan, B. of Aberdeen, Jan. 8.
St Paula, Widow, Jan. 10.
St Isidore, Jan. 15.
St Epiphanius, B. of Pavia, Jan. 21.
St Marcella, Widow, Jan. 31.
St Abraames B. of Carres, Feb. 14.
St Porphyrius, B. of Gaza, Feb. 26.
St Euphrasia, Virgin, Mar. 13
St Deogratias, B. of Carthage, March 22.
St Perpetuus, Bishop, April 8.
St Serf, 1st Bishop of Orkneys, April 20.
St Macull, B. Ireland, April 25.
St Brieve, Bishop, May 1.
St Amator, B. of Auxerre, May 1.
St Mammertus, Abp. of Vienne, May 11.
St Julia, V. M. May 23.
St Desiderius, B. of Langres, May 23.
St Caraunus, M. Gaul, May 28.
St Ninnoca, V. England, June 4.
St Ternan, B. of the Picts, June 12.
St Bain, B. Terouanne, June 20.

SAINTS—continued.

St Agoard, &c. MM. June 25.
St Vigilius, B. of Trent, — 26.
St Alexius, C. July 17.
St Marcellina, V. July 17.
St Blaan, B. Ireland, Aug. 10.
St Muradack, B. of Killala, Aug. 12.
St Liberatus, &c. MM. Aug. 17.
St Firminus II. B. of Amiens, Sept. 1.
St Macculindus, B. Ireland, Sep. 6.
St Pulcheria, Empress, Sep. 10.
St Patiens, Abp. of Lyons, Sep. 11.
St Maurilius, B. of Angers, Sep. 13.
St Aper, Sep. 15.
St Eustochius, B. of Tours, Sep. 19.
St Rusticus, B. of Auvergne, Sep. 24.
St Eustochium, V. Sep. 28.
St Keyna, V Wales, Oct. 8.
St Ursula, &c. VV. MM. Oct. 21.
St Marcellus, B. of Paris, Nov. 1.
St Benignus, Bishop, Nov. 9.
St Brice, Bishop, Nov. 13.
St Anian, B. of Orleans, Nov. 17.
St Ciaran, B. Ireland, Nov. 24.
St Secundin, B. Ireland, — 27.
St Corentin, B. of Quimper, Dec. 12.
St Corentin, Dec. 12.
St Nicasius, &c. Abp. of Rheims, Dec. 14.
St Olympias, W. Dec. 17.
St Melania, Dec. 31.

HERETICS.

A. D.
406 Vigilantius, Sept. 30.
408 Pelagius, Aug. 28. July 24.
409 Cælicoli.
412 Celestin, Aug. 28.
418 Julian, Aug. 28.
427 Semipelagians, Aug. 28. June 25. Aug. 27.
428 Nestorius, Jan. 28. Oct. 25. Sep. 8. Ap. 6. Oct. 24.
448 Eutiches, Ap. 11. Feb. 17. 21. Sep. 9.
471 Peter Fullo, Oct. 24. March 2.
486 Xenaia.
Manichees, April 11. Nov. 21. Aug. 28.

EVENTS.

PERSECUTIONS.

In the Vandalic persecutions, under Genseric and Huneric, suffered St Victorian, &c. March 23.; SS. Armogastes, Archinimus, and Saturus, March 29.; St Eugenius of Carthage, &c. July 13.

PERSECUTIONS—continued.

A. D.
421 In the persecution in Persia, under Vararanes, suffered St James and St Mahor Sapor, Nov. 27.
Rome sacked by Alarick, Jan. 31. April 27. July 28.
The Emperor Zeno publishes his Henoticon, March 2. July 19.

CONVERSION OF NATIONS.

St Maruthas preaches in Persia, Dec. 4.
431 St Palladius sent by Pope Celestin to preach to the Scots, April 6. Dec. 15.
St Ninian preaches to the southern Picts, Sept. 16.
St Patrick converts Ireland, March 17.
SS. Germanus and Lupus sent into England, April 6. July 24. July 26.
St Severinus, Apostle of Austria, Jan. 8.
496 Baptism of Clovis, King of the Franks, Oct. 1.
452 St Nathalan consecrated Bishop of Aberdeen, by the Pope, Jan. 8.

DOCTRINE AND DISCIPLINE.

Confirmation conferred only by Bishops, July 28.
Real Presence, Jan. 27. and 28.
Mass, Jan. 27. and 28.
Masses for the dead, Jan. 27.
On the Liturgy of St Chrysostom, Oct. 24.
On the Sacramentary of Pope Gelasius, Nov. 21.
On the Liturgy (Syro-Chaldaick) of St Maruthas, Dec. 4.
Relics used in the Consecration of Altars, June 22.
On Penance and Confession, Jan. 27.
The Power of Forgiving Sins, Jan. 27.
Extreme Unction, July 28.
On the Popes, Oct. 24.
Greater causes referred to the Apostolic See, July 28.

DOCTRINE & DISCIPLINE—continued.

On the Supremacy of the Pope, Jan. 28.
Vicars of the Apostolic See, April 6.
Tradition, Jan 27.
Miracles, Jan. 27. Aug. 3.
On the Sign of the Cross, Jan. 27. and 28. June 22. April 9.
Holy Images, June 22.
Pictures, April 9.
Praying for the Dead, June 22.
Devotion to Saints, June 22. Jan. 27.
Intercession of the Virgin Mary, April 9.
On the Veneration of the Martyrs, Oct. 30.
Relics, Jan. 27.
On the Fast of Lent, Jan. 28.
On Fasting, Jan. 27.
Fasts of Wednesdays and Fridays, by Apostolical authority, May 12.
Institution of Rogation Days, May 11.

SIXTH AGE OF THE CHURCH.

POPES.

A. D.		A. D.	
498–514	Symmachus, July 19.	532–535	John II, Sept. 20.
514–523	Hormisdas.	535–536	Agapetus, Sept. 20.
523–526	St John I, May 27.	336–538	St Sylverius, June 20.
526–529	Felix III. or IV. Aug. 22.	538–555	Vigilius, June 20, Nov. 21.
529–531	Boniface II., Aug. 22.	555–559	Pelagius I.
559–572	John III.	590	St Gregory the Great.
573–577	Benedict I.		
577–590	Pelagius II.		

ANTIPOPE.

530 Dioscorus.

EMPERORS OF THE EAST.

518 Anastasius.
527 Justin I.
565 Justinian.
578 Justin II.
586 Tiberius II.
Mauritius.

KINGS OF ENGLAND.

519 The Kingdom of the West Saxons founded by Cerdic.
527 The East Saxons by Erconwin.
547 Northumberland by Ida.
571 The East Angles by Uffa.
584 Mercia by Cerda.

KINGS OF FRANCE.

A. D.

511 Clovis I.
The Kingdom is divided among his four sons, viz.:
534 Thierry at Metz.
524 Clodomir at Orleans.
558 Childebert at Paris.
562 Clotaire I. at Soissons.
Second division of the Kingdom among the four sons of Clotaire I. viz.:
566 Cherebert at Paris.
593 Gontran at Orleans.
584 Chilperic I. at Soissons.
575 Sigebert at Metz.
Clotaire II.

COUNCILS.

511 1st of Orleans, June 8.
529 2d of Orange, Aug 27.
553 2d of Constantinople, the 5th General Council in the three chapters, Feb. 13. Nov. 21. of Seville, Feb. 27.
589 3d of Toledo, in which the Nicene Creed was appointed to be read at mass; Feb. 27.
At Brevi in Cardiganshire, against the Pelagians; another at Victoria, assembled by St David, the Canons of which last were confirmed by the Roman Church, Nov. 13. March 1.
5th of Orleans, Dec. 5.

SACRED & ECCLESIASTICAL WRITERS.

521 Ennodius, Bishop of Pavia, July 17.
525 Boetius, May 27.
525 St Avitus of Vienne, Feb. 5.
529 St Theodosius, Jan. 11.
533 St Fulgentius, Bishop of Ruspa, Jan. 1.
St Remigius, Oct. 1.
540 Dionysius Exiguus, June 29.
Ferrandus, Deacon of Carthage, Jan. 1. p. 20.
542 St Cæsarius, Archbishop of Arles, Aug. 27.
543 St Benedict, March 21.
562 Cassiodorus.
Liberatus, Deacon of Carthage.
569 Victor, Bishop in Africa, July 13. Aug. 23.
578 John the Scholastic, Patriarch of Constantinople.
580 St Martin, Bishop of Dume.

ECCLESIASTICAL WRITERS,—continued.

A. D.

593 St Anastasius I., April 21.
St Gildas Badonius, Jan. 29.
594 Evagrius the Scholastic, Sept. 3.
595 St Simeon Stylites, Sept. 3.
596 John the faster, Patriarch of Constantinople, March 12.
596 St Gregory, Bishop of Tours, Nov. 17.
596 St Leander of Seville, Feb. 27.
Procopius, Sept. 20.

SAINTS.

SAINTS OF ENGLAND, SCOTLAND, AND IRELAND.

In this Age were distinguished by their sanctity, the following Natives of England, Scotland, and Ireland.

St Ita or Mida, Jan. 15.
St Bride, Feb. 1.
St Theliau, Feb. 9.
St David, March 1.
St Winwaloe, March 3.
St Fridolin, March 6.
St Paul de Leon, March 12.
St Tigernach, April 5.
St Dotto, April 9.
St Ruadhan, April 15.
St Eingan, April 21.
St Ibar, April 23.
St Brendan, May 16.
St Cathan, May 17.
St Petroe, June 4.
St Guadwall, June 6.
St Columkille, June 9.
St Vauge, June 15.
St John of Moutier, June 28.
St Oudoceus, July 2.
St Gunthiern, July 3.
St Moninna, July 6.
St Nathy, or David, Aug. 9.
St Felimy, Aug. 9.
St Maccarthin, Aug. 16.
St Moetaus, Aug. 19.
St Macnivius, Sept. 3.
St Kiaran, Sept. 9.
St Finian, Sept. 10.
St Albæus, Sept. 12.
St Barr, Sept. 25.
St Kenny, Oct. 11.
St Ethbin, Oct. 19.
St Magloire, Oct. 24.
St Alban, Oct 27.
St Iltutus, Nov. 6.
St Malo, Nov. 15.
St Daniel, Nov. 23.
St Finian, Dec. 12.
St Columba, Dec. 12.
St Jarlath, Dec. 26.

NATIVES OF OTHER COUNTRIES.

St Eugendus, Jan. 1.
St Genevieve, Jan. 3.
St Gregory, Bishop of Langres, Jan. 4.
St Melanius, Bishop of Rennes, Jan. 9.
St Theodosius, Abbot, Cappadocia, Jan. 11.
St Salvius, Bishop of Amiens, Jan. 11.
St Maurus, Abbot, Jan. 15.

SAINTS—continued.

St Avitus, Archbishop of Vienne, Feb. 5.
St Vedast, Bishop of Arras, Feb. 6.
St Severinus, Abbot of Agaunum, Feb. 11.
St Eleutherius of Tournay, Feb. 20.
St Pretextatus, Archbishop of Rouen, Feb. 24.
St Leander, Bishop of Seville, Feb. 27.
St Proterius, Priest of Alexandria, M. Feb. 28.
St Albinus, Bishop of Angers, March 1.
St Benedict, March 21.
St Gontran, King, France, March 28.
St Nizier, Archbishop of Lyons, April 2.
St Hermenegild, Spain, Ap. 13.
St Paternus, Bishop of Avranches, April 15.
St Marcou, Abbot of Nanteau, May 1.
St Sigismund, King of Burgundy, May 1.
St John the Silent, May 13.
St Germanus, Bishop of Paris, May 28.
St Clotilda, Queen of France, June 3.
St Lifard, Abbot, June 3.
St Medard, Bishop of Noyon, June 8.
St Godard, Bishop of Rouen, June 8.
St Avitus, Abbot, June 17.
St Aaron, Abbot, June 21.
St Maxentius, Abbot, June 26.
St Gal, July 1.
St Calais, July 1.
St Simon, Egypt, July 1.
St Thierri, July 1.
St Cybar, July 1.
St Monegondes, July 2.
St Goar, Priest, July 6.
St Eugenius, Carthage, July 13.
St Ennodius, July 17.
St Radegundes, Queen of France, Aug. 13.
St Justinian, Hermit, Aug. 23.
St Cæsarius, Archbishop of Arles, Aug. 27.
St Simeon Stylites the Younger, Sept. 3.
St Cloud, France, Sept. 7.
St Sequanus, Sept. 19.
St Lo, Sept. 21.
St Remigius, Archbishop of Rheims, Oct 1.
St Galla, Oct. 5.
St Hospicius, Oct. 15.
St Elesbaan, King of Ethiopia, Oct. 27.
St Chef, Abbot, Oct. 29.
St Germanus, Bishop of Capua, Oct. 30.
St Leonard, Hermit, Nov. 6.
St Vanne, Bishop of Verdun, Nov. 9.
St Gregory, Bishop of Tours, Nov. 17.
St Sabas, Abbot, Cappadocia, Dec. 5.
St Nicetius, Bishop of Triers, Dec. 5.
St Servulus, Dec. 23.
St Evroul, Abbot, Dec. 29.

HERETICS.

A. D.

506 Deuterius.

512 Severus, Chief of the Acephali, Sept. 20. March 2. Jan. 11. June 20.

530 Themistus, Chief of the Agnoites, Sept. 13.

535 The Jacobites, Mar. 11.

537 The Tritheists, mov. f. p. 635.

A. D.

550 Facundus Hermianeus, and Ferrandus Deacon of Carthage, wrote against the 5th General Council.

553 Origenists, April 22.

564 Incorrupticolæ, April 21. Dec. 5. March 12.

Timothy Elurus, and Peter Mongus, Feb. 28.

EVENTS.

CONVERSION OF NATIONS.

532 St Eleutherius converts the people about Tournay, Feb. 20.

536 St Vedast converts the people in Artois, Feb. 6.; Baptism of Clovis, Feb. 6. Oct. 1.

557 St Paternus converts the people in the diocese of Coutances, April 15.

The Church of Spain received its faith from Rome, Feb. 27.

596 St Augustin sent into England by St Gregory the Great, March 12. May 26.

SS. Columban and Gallus convert many idolaters near the lake of Constance, Nov. 21.

597 The people of Little Britanny received the faith from St Paul de Leon, March 12.

596 St Leander converts Spain from Arianism to the Catholic faith, Feb. 27.

The Picts with their King Bridius converted by St Columkille, June 9.

DOCTRINE AND DISCIPLINE.

On baptism, penance, sacrifice, July 13.
White garment, ibid.
The body and blood of our Lord received on death-bed, March 21.
St Hermenegild refuses communion from an Arian Bishop, April 13.
Commemoration of the faithful departed, June 16.
Altar cloths, body and blood of Christ, July 13.
On the ancient Gallican.
Liturgy or mass, May 28.
Confession, Nov. 21.
The office of the Church, ibid.
Gloria sung at mass, July 19.
Tabernacle, images, ibid.
Purgatory, July 19.
The patronage of the Martyrs, Jan. 1.
Intercession of Saints, Feb. 28. July 13.
Respect to relicks, Jan. 11. July 6.
Respect to the sign of the Cross, Jan. 3. Feb. 6. March 1. May 13.
Celibacy of the Clergy, Feb. 27.
Blessing of the Paschal candle, and Agnus Dei's, July 17.
On the election of Popes, July 19.
Supremacy of the Roman See, June 20. July 13.
Superiority of Popes, July 19.
Unity of the Church, out of which no one can be saved, Jan. 1.
Episcopacy in Scotland, July 6.
See of St Asaph, May 1.
Relics sent by P. Symmachus to St Fulgentius, Jan. 1.
Miracle of speaking without tongues, July 13.

RELIGIOUS INSTITUTES.

A.D.

On the Monastic Orders established in the West, Mar. 12.
529 Monastery of Mount Cassino by St Benedict, March 21.
The Abbey of St Maur, and Maurist Monks, Jan 15.
St Bride, Foundress of Nunneries in Ireland, Feb. 1.
St Columba founds Monasteries in Ireland and Scotland.
On the Maronites, Feb. 14.
On the remains of Augusta Veromanduorum, June 8.
On the irruption of the Lombards, March 2. Oct. 15.
Vandals and Vandalic persecution, July 13.
On the Saracens, July 13.
On Belisarius, June 20.
On the origin of the French, Oct. 1.
On the origin of Languages, Oct. 1.

SEVENTH AGE OF THE CHURCH.

POPES.

A. D.	
590–604	St Gregory the Great, March 12.
604–605	Sabinian, Nov. 21.
606–606	Boniface III. Nov. 21.
607–614	Boniface IV. Nov. 21.
614–617	Deusdedit
617–625	Boniface V.
626–638	Honorius I., March 11. June 28.
640–640	Severinus
640–642	John IV. March 11.
642–649	Theodorus, Nov. 12.
649–655	St Martin I. March 11. Nov. 12.
655–658	Eugenius I.
658–672	Vitalian.
672–676	Adeodatus.
676–679	Domnus, Jan. 10.
679–682	St Agatho, Jan. 10.
682–683	St Leo II. May 7. June 28.
684–685	Benedict II. May 7.
685–686	John V.
686–687	Conon, July 8.
687	Sergius, Nov. 7. Feb. 13.

ANTI-POPE.

687 Paschal.

EMPERORS OF THE EAST.

602 Mauritius.
610 Phocas.
641 Heraclius.
641 Constantin.
641 Heracleonas.
668 Constans.
685 Constantine Pogonatus.
Justinian II.

ENGLAND.

The Heptarchy.

KINGS OF FRANCE.

A. D.
628 Clotaire II.
638 Dagobert I.
654 Sigebert II.
660 Clovis II.
668 Clotaire III.
673 Childeric II.
679 Dagobert II. Nov. 7.
690 Thierri III.
695 Clovis III.
Childebert III.

COUNCILS.

610 At Rome.
619 Of Seville, April 4.
633 IV. of Toledo, April 4.
649 At Rome, against the Monoth. in which were censured the Ecthesis of Heraclius, and the Typus of Constans, Nov. 12.
650 Chalons sur Saone.
670 At Heouitford, or at Thetford, Nov. 19.
680 At Hatfield, in Hertfordshire, Sep. 19.
680 3d of Constantinople, 6th General, Jan. 10. May 7. Feb. 13.
692 Conc. of Trullo, Quini, or Sext. Oct. 23. Feb. 13.

ECCLESIASTICAL WRITERS.

606 St John Climachus, March 30.
609 Venantius Fortunatus, Nov. 1. Aug. 13.
615 St Columban, Nov. 21.
616 Antiochus.
619 John Moscus, Mar. 11.
630 George, Patriarch of Alexandria.
636 St Isidore of Seville, Ap. 4.
639 St Sophronius, Mar. 11.
646 Braulio, B. of Saragossa, March 27.
657 St Eugenius of Toledo, Nov. 15.
659 St Eligius, Dec. 1.
660 Maculphus.
662 St Maximus, Dec. 30.
667 St Ildefonsus, B. of Toledo, Jan. 23.
670 St Fructuosus of Brasua, Ap. 16.

ECCLESIASTICAL WRITERS—continued.

A. D.
690 St Julian of Toledo, Mar. 8.
St Theodorus, Abp. of Canterbury, Sep. 19.
695 Cresconius.

SAINTS.

Amongst the great numbers of BRITISH SAINTS, are distinguished the following Holy Princes and Princesses:

St Wereburge, Feb. 3.
St Ethelbert, Feb. 24.
St Etheldreda, June 23.
St Sexburg, July 6.
St Oswald, Aug. 5.
St Oswin, Aug. 20.
St Ebba, Aug. 25.
St Sebbi, Aug. 29.
St Eanswide, Sep. 12.
St Edwin, Oct. 4.
St Ethelburge, Oct. 11.
St Hilda, Nov. 18.

The following were likewise eminent for their sanctity.

St Cedd, B. of London, Jan. 7.
St Bennet Biscop, Jan. 12.
St Lawrence, Abp. of Canter. Feb. 2
St Mildred, Feb. 20.
St Chad, March 2.
St Erconwald, Ap. 30.
St Eadbert, May 6.
St Botalph, June 17.
St Aidan, Aug. 31.
SS. Ewalds, Oct. 3.
St Vulgan, Nov. 2.

SAINTS OF SCOTLAND & IRELAND.

St Kentigern, B. of Glasgow, Jan. 13.
St Fursey, Ab. Ireland, Jan. 16.
St Deicolus, Ab. Ireland, Jan. 18.
St Laserion, B. Ireland, Ap. 18.
St Beuno, Ab. Ireland, Ap. 21.
St Cronan, Ab. Ireland, Ap. 28.
St Fiachna, Ireland, Ap. 29.
St Comgall, Ireland, May 10.
St Carthagh, B. Ireland, May 14.
St Dympna, V. Ireland, May 15.
St Genebrard, Ireland, May 15.
St Oduvald, Ab. Scotland, May 26.

SCOTISH & IRISH SAINTS—continued.

St Maguil, Recluse, Ireland, May 30.
St Kewin, B. Ireland, June 3.
St Colman, B. of Dromore, June 7.
St Syra, V. Ireland, June 8.
St Psalmodius, Her. Ireland, June 14.
St Molingus, Ireland, June 17.
St Moloc Scotland, June 25.
St Peregrinus, Her. Ireland, Aug. 1.
St Luanus, Ab. Irel. Aug. 4.
St Cumin, B. Irel. Aug. 19.
St Eugenius, B. Irel. Aug. 23.
St Fiaker, Anch. Irel. Aug. 30.
St Ullan, B. Ireland, Sep. 3.
St Bees, V. Ireland, Sep. 6.
St Rouin, Ab. Ireland, Sep. 17.
St Colman, Ab. Irel. Sep. 26.
St Gall, Ab. Ireland, Oct. 16.
St Monon, M. Scotland, Oct. 18.
St Fintan, Ab. Irel. Oct. 21.
St Foillan, M. Ireland, Oct. 31.
St Kilian, Pr. Ireland, Nov. 13.
St Columban, Ab. Ireland, Nov. 21.
St Colman, Ab. Ireland, Dec. 12.

SAINTS of other Countries.

St Sulpitius Abp. of Bourges, Jan. 17.
St Ildefonsus, Abp. of Toledo, Jan. 23.
St Prix, B. of Clermont, Jan. 25.
St Bathildes, Queen of France, Jan. 26.
St John the Almoner, Jan. 30.
St Aldegondes, V. Ab. Jan. 30.
St Amandus, B. Feb. 6.
St Paul, B. of Verdun, Feb. 8.
St Barbatus, B. of Beneventum, Feb. 19.
St Gombert, Abp. of Sens, Feb. 21.
St Pepin of Landen, Feb. 21.
St Galmier, Feb. 27.
St Felix, B. March 8.
St Julian, Abp of Toledo, March 8.
St Gertrude, V. Ab. Mar. 17.
St Cuthbert, B. of Lindisfarne, March 20.
St Braulio, B. of Saragossa, March 26.
St Rupert, B. of Saltzbourg, March 27.
St Eustasius, Ab. of Luxeu, March 29.
St John Climacus, Ab. March 30.
St Isidore, B. of Seville, April 4.
St Waltrude, W. April 9.
St Fructuosus, Abp. of Braga, April 16.
St Anastasius, Anc. April 21.
St Theodorus, B. April 22.

SAINTS—continued.

St Mellitus, April 24.
St Bona, V. April 24.
St Richarius, Ab. April 24.
St Mauront, Ab. May 5.
St Rictrudes, Ab. May 12.
St Honoratus, B. of Amiens, May 16.
St Sospis, Recluse, May 21.
St Desiderius, B. of Vienne, May 23.
St Genesius, B. June 3.
St Clodulphus, B. of Metz, June 8.
St Landry, B. of Paris, June 10.
St Nennus, Ab. June 14.
St Landelin, Ab. June 15.
St Deodatus, B. of Nevers, June 19.
St Meen, Ab. June 21.
St Babolen, June 26.
St Gal, B. of Clermont, July 1.
St Bertran, July 3.
St Arbogastus, B. of Strasbourg, July 21.
St Vandrille, Ab. July 22.
St Gery, B. of Cambray, Aug. 11.
St Philibert, Ab. Aug. 22.
St Owen, Abp. of Rouen, Aug. 24.
St Syagrius, B. of Autun, Aug. 27.
St Agilus, Ab. Aug 30.
St Giles, Ab. Sep. 1.
St Lupus, Abp. of Sens, Sep. 1.
St Remaclus, B. of Maestricht, Sep. 3.
St Omer, B. Sep. 9.
St Amatus, B. Sep. 13.
St Amatus, Ab. Sep. 13.
St Aicard, Ab. Sep. 15.
St Theodore, Abp. of Canter. Sep. 19.
St Emmeran, B. of Poitiers, Sep. 22.
St Germet, Ab. Sep. 24.
St Aunaire, B. of Auxerre, Sep. 25.
St Theodota, M. Sep. 29.
St Honorius, Abp. of Cant. Sep. 30.
St Bavo, Abp. of Ghent, Oct. 1.
St Wasnulf, Patron of Condé, Oct. 1.
St Leodegarius, B. M. Oct. 2.
St Aurea, V. Ab. Oct. 4.
St Guislain, Ab. Oct. 9.
St Paulinus, Abp. of York, Oct. 10.
St Mummolin, B. of Noyon, Oct. 16.
St Anstrudis, V. Ab. Oct. 17.
St Romanus, Abp. of Rouen, Oct. 23.
St Faro, B. of Meaux, Oct. 28.
St Bertille, Ab. Nov. 5.
St Justus, Abp. of Cant. Nov. 10.
St Lewin, Nov. 12.
St Elay, B. of Noyon, Dec. 1.
St Birinus, 1st B. of Dorchester, Dec. 3.
St Siran, Ab. Dec. 4.
St Fara, V. Ab. Dec. 7.
St Romaric, Ab. Dec. 8.
St Valery, Ab. Dec. 12.
St Jodoc, Dec. 13.
St Aubert, B. of Cambray, &c. Dec. 13.
St Begga, W. Dec. 17.
St Maximus, Dec. 30.

HERETICS.

A. D.

609 Mahomet, Mar. 11. May 6. Dec. 30.

610 Philoponus, M. F. p. 635.

A. D.

630 Monothelites, Jan. 10. Mar. 11. Feb. 13, Dec. 30.

EVENTS.

Persecution under Cosroes, Jan. 22. Sep. 14.

CONVERSION OF NATIONS.

St Wilfrid converts the South Saxons, Oct. 12.

The West Saxons converted by St Birinus, Dec. 3.

The East Angles converted by St Felix, March 8.

Great numbers in the island converted by St Paulinus, Sep. 10.

St Ceadda preaches among the Mercians, March 2.

Edward, king of Northumberland, baptized by St Paulinus, Oct. 4.

Conversion of Ethelbert, Feb. 21.

St Swibert preaches in Germany, Nov. 7. March 1.

St Willibrord authorised by Pope Sergius to preach in Friesland, Nov. 7.

St Kilian is commissioned by Pope Conon to preach in Franconia, July 8.

St Columba preaches among the Swedes.

St Eligius preaches among the Flemish, Nov. 7. Dec. 1.

DOCTRINE AND DISCIPLINE.

Eucharist, April 21.

Viaticum, March 20.

Mass, May 26.

Masses for the dead, April 4. March 12. Aug. 5.

Sacramentaries, March 12.

DOCTRINE & DISCIPLINE—continued.

Mosarabic Missal, April 4.

Sacred Vessels, Altar Cloths, Vestments, May 26.

Confession, Oct. 1. Dec. 1.

Blessing of Holy Oils, March 12.

The Religion which was preached and established in England at the time of its conversion to Christianity, was the same as the Catholic Religion of the present time, and of all ages, May 26.

The ancient British Bishops did not deny the Pope's authority; they agreed in Faith with the Universal Church, May 26.

Authority of the see of Rome, Jan. 10. March 12.

St Augustin ordained Bishop, with licence of Pope Gregory, May 26.

St Augustin is authorised by Pope Gregory to ordain Archbishops and Bishops in England, May 26.; viz. the Archiepiscopal pall is sent to him, with authority to ordain twelve Bishops to be subject to his Metropolitan see; and afterwards twelve Bishops suffragans to the Archbishop of York.

On the Authority of the Archbishops of Canterbury, Sep. 30.

Veneration of the Cross, March 12.

Processions, March 12.

Invocation of Saints, March 12.

Relics, Jan. 12. March 12. May 26.

Festivals of Martyrs and Fasting-days, April 4.

Holy Water, March 12.

Pictures, Jan. 12, 22. March 13.

Images, March 13.

Miracles, May 26. Dec. 7.

Celibacy of the Clergy extended to Sub-deacons, March 12.

St Theodore's Penitential, Sep. 19.

Cathedral of Canterbury founded, May 26.

St Mellitus, 1st Bishop in London.

The foundations of St Paul's in London laid, April 24, 30.

The foundation of Westminster, April 24.

DOCTRINE & DISCIPLINE—continued.

A.D.

Rich presents made to Churches by English Kings, several of whom embraced the monastic state, May 26.
School at Canterbury, Sep. 19.
Bede's portrait of the Clergy and People of England, after their Conversion, May 26. Aug. 31.
613 Jerusalem taken by the Persians, Sep. 14.
On the Exaltation of the Cross, Sep. 14.
622 The Egeira of the Mahometans, Dec. 30.
629 The Holy Cross brought to Jerusalem, Sep. 14.
636 Damascus taken by the Mahometans.
638 Jerusalem taken by the Mahometans.
639 Heraclius publishes his *Ecthesis*, March 11. Nov. 12.
Constans publishes his *Typus*, Nov. 12.
The *Three Chapters*, Nov. 21.
St Winefrid's Well, Nov. 3.
The History of Wales, April 21.
On the British and Irish Monks, May 10.
Monks of Bangor massacred by a Pagan King, after the death of St Augustine, not at his instigation, May 26.
Origin of the Saxons, English and Jutes, May 26.
The foundation of the English Saxon kingdom of the Northumbers, Aug. 5.
Stones in the form of serpents, Nov. 18.
On the Origin of the Beguines, Dec. 17.

EIGHTH AGE OF THE CHURCH.

POPES.

A. D.	
701	Sergius, Feb. 13. Mar. 1. Nov. 7.
701–705	John VI. Feb. 13.
705–707	John VII. Feb. 13.
708	Sisinnius, Feb. 13.
708	Constantine, Feb. 13.
715	March 12.
715–731	St Gregory II. Feb. 5, 13, June 5.
731–741	Gregory III. June 5.
741–752	St Zachary, March 15. June 5.
752	Stephen II. 4 days.
752–757	Stephen III. June 5.
757–767	Paul I.
767–768	
768–772	Stephen IV. Aug. 25.
772–795	Adrian, Feb. 25.
795	Leo III.

ANTI-POPES.

757	Theophilactus.
767	Constantine.

EMPERORS OF THE EAST.

711	Justinian II.
713	Philippic.
714	Anastasius II.
716	Theodosius III.
741	Leo the Isaurian.
775	Constantine Copronymus.
780	Leo Porphyrogenita.
790	Constantine VI. and Irene.

ENGLAND.

THE HEPTARCHY.

KINGS OF FRANCE.

A. D.

711 Childebert III.
715 Dagobert III.
720 Chilperic II.
736 Thierry IV.
750 Childeric III. is dethroned

A. D.

the last King of the *first Race*. June 5.

Second Race.

768 Pepin.
Charlemagne.

COUNCILS.

742 Council in Germany, June 5.
745 At Ath. } June 5.
At Rome. }
747 Of Cloveshoe, or Abington.
787 Second of Nice, Jan. 7. Feb. 25.
791 Of Friuli.
794 Of Francfort, Jan. 28. Feb. 12. May 7.

ECCLESIASTICAL WRITERS.

709 St Adelmus, May 25.
730 George Syncellus.
731 Bathelamy.
735 Ven. Bede, May 27. Oct. 29.
740 St Germanus of Constantinople, May 12.
755 St Boniface of Mentz, June 5.
760 Fredegarius.
766 Ecbert, Archbishop of York, May 7.
766 St Chrodegandus.
778 { St Ambrose. Autpert, Bishop of Benevento.
780 St John Damascen, May 6.
798 Beaton Bieco.
Paul of Aquilea.
St Adamnan, July 6. Sept. 23.

SAINTS.

SAINTS of ENGLAND, distinguished for their piety in this Age, are

King Ethelbert, May 20.
Queen Withburge, July 8.
Queen Cuthburge, V. and Ab. Aug. 31.
Queen Frideswide, Oct. 19.
St Alemund, March 19.
St Guthlake, April 11.
St John of Beverly, May 7.
St Aldhelm, May 25.
St Bede, May 27.
St Adelbert, June 25.
St Hedda, July 7.

SAINTS—continued.

St Wigbert, Aug. 13.
St Alemund, Sept. 7.
St Sola, Dec. 3.
St Lebwin, Nov. 12.
St Eadburge, Dec. 12.

SAINTS OF SCOTLAND AND IRELAND.

St Blaithmaic, Scotland, Abbot, Jan. 19.
St Malrubius, Irish, Ap. 21
St Gybrian, Pr. Irish, May 8.
St Guthagon, Irish, July 3.
St Plechelm, Scot. July 15.
St Turninus, Irish, July 17.
St Disen, B. Irish, Sept. 8.
St Adamnan, Abbot, Irish, Sept 23.
St Fridherleus, Abbot, Irish, Oct. 1.
St Constant, Priest, Irish, Nov. 13.
St Virgil, B. Irish, Nov. 27.
St Samthana, V. Abb. Dec. 19.

Saints of other Countries in this Age.

St Rigobert, B. of Rheims, Jan. 4.
St Bonitus, B. of Auvergne, Jan. 15.
St Chrodegang, B. of Metz, March 6.
St Wulfran, Abp. of Sens, March 20.
St Ursmar, B. Ab. of Laubes, April 19.
St Dumhade, Ab. May 25.
St Claude, Abp. of Besancon, June 6.
St Marina, V. June 18.
St Leufredus, Ab. Evreux, June 21.
St Rumold, B. M. July 1.
St Bertha, W. July 4.
St Hidulphus, B. July 11.
St Turiaf, B. of Dol, July 13.
St Ulmar, Abbot, July 20.
St Meneve, Abbot, July 22.
St Gregory, Abbot, Aug. 25.
St Merri, Abbot, Aug. 29.
St Bertin, Abbot, Sept. 5.
St Madelberte, V Abbot, Sept. 7.
St Corbinian, B. of Frissingen, Sept. 8.
St Lambert, B. of Maestricht, Sept. 17.
St Ceolfrid, Abbot, Sept. 25.
St Gummar, C. Oct. 11.
St Andrew of Crete, M. Oct. 17.
St Aidan, B. Oct. 29.
St Hubert, Bishop of Liege, Nov. 3.
St Winoc, Nov. 6
St Stephen the Younger, M. Nov. 28.
St Othilia, V. Ab. Dec. 13.

HERETICS.

A. D.

725 Leo the Isaurian, Chief of the Iconoclasts, Feb. 25. May 6, 12.
744 Adelbert.
744 Clement.
748 Samson.

A. D.

783 Elipandus of Toledo, Jan. 28. May 7.
791 Felix of Urgel, Jan. 28. Feb. 12. May 7.
Bulgarians, Aug. 4.

EVENTS.

CONVERSION OF NATIONS.

719 St Boniface, an Englishman, is sent by Pope Gregory II. to preach in Germany; he converts the Hessians, Thuringians, &c. and is martyred amongst the East Frisons,
755 (June 5.) with St Eoban, &c. priests, deacons, and laymen, to the number of 50.

The other English Apostolic men, who laboured in propagating the faith in Germany, were St Lullus, Oct. 16. Bishop of Mentz,; St Burchard, Bishop of Wurtzbourg, Oct. 14.; St Willibald, Bishop of Eychstadt, July 7.; St Witta, Bishop of Burabourg; St Wigbert, Aug. 13.; St Wenebald, Dec. 18.; St Sola, Dec. 3.

The English Virgins invited into Germany by St Boniface, were St Lioba, Sept. 28.; St Tecla, St Walburgha, &c. June 5.

St Willehad, an Englishman, first Bishop of Bremen, converted Saxony, Nov. 8.; St Willibrord, first Bishop of Utrecht, Nov. 7.

St Adelbert, June 25. &c. preached in different parts of Germany and Holland; St Plechelm in Guelderland, July 15.

DOCTRINE & DISCIPLINE.

A. D.

Confession, March 6. July 15. Aug. 13.
Mass for the Dead, June 5. May 27. (Oct. 29.)
Viaticum, Aug. 31.
Infallibity of the Church, May 6.
The Authority of the Holy See in General Councils, Feb. 25.
Veneration and Invocation of Saints, May 27. (Oct. 29.) May 6.
Prayers for the Dead, May 27. (Oct. 29.)
Respect shown to Relics, May 27. (Oct. 29.) June 5.
Respect shown to Images, Crosses, sacred vessels, Feb. 7, May 6, 12, 27 (Oct 29.)
Sign of the Cross, Holy Water, May 7.
Miracles, April 11. June 5.
Fast of Lent, May 6.
King Ina goes to Rome, and builds a school for the English, May 20, 26. July 7.
726 The Peter Pence established among the West Saxons,—
794 Extended to the Mercians, May 20.
744 On the Abbey of Fulde, which is exempted from Episcopal jurisdiction, June 5.
Croyland Abbey, April 11.
On the Antipodes, March 15. June 5.
On the Revolution by which Pepin came to the throne of France, &c. see June 5.

NINTH AGE OF THE CHURCH.

POPES.

A. D.
816 Leo III. Nov. 22.
816–817 Stephen V.
817–824 Paschal, Nov. 22.
824–827 Eugenius II. Dec. 22.
827–827 Valentine.
827–844 Gregory IV. Feb. 3.
844–847 Sergius II. July 17.
847–855 St Leo IV. July 17.
— On Pope Joan, see July 17.
855–858 Benedict III. July 17.
858–867 Nicholas I. April 6. Oct. 23. Dec. 16, 22.
867–872 Adrian II. March 26. Oct. 23.
872–882 John VIII. Oct. 23. Dec. 22.
882–884 Marin, or Martin II. Oct. 23.
884–885 Adrian III. Oct. 23.
885–891 Stephen VI. Oct. 23.
891–896 Formosus.
896–897 Stephen VII.
897–898 Romanus.
898–898 Theodorus II.
898–900 John IX.

ANTI-POPES.

824 Zizimus.
855 Anastasius.
891 Sergius.

EMPERORS OF THE WEST.

Established in 800 *in favour of*

814 Charlemagne, Jan. 2.
840 Louis le Debonnaire, Jan. 2. Feb. 12. July 18.
855 Lothaire I.
875 Louis II.
877 Charles II.
878 Louis III.
888 Charles III.
899 Arnoul.
Louis IV.

EMPERORS OF THE EAST.

A. D.

802 Irene, Feb. 25. Nov. 22.
811 Nicephorus and Stauratius, Nov. 22.
813 Michael Curopalatus, April 4. Oct. 23.
820 Leo the Armenian, Feb. 25. March 13. Oct. 23.
829 Michael the stutterer, Feb. 25. June 14.
842 Theophilus, Oct. 23.
867 Michael III. March 13. June 14.
886 Basil the Macedonian, Oct. 23.
Leo the Philosopher.

KINGS OF ENGLAND.

837 Egbert, July 15.
857 Ethelwolf, July 4, 15.
860 Ethelbald, July 15.
866 Ethelbert.
872 Ethelred.
899 Alfred the Great, July 4, 15. Oct. 28.
Edward.

KINGS OF FRANCE.

814 Charlemagne, Jun. 2.
840 Louis le Debonnaire.
877 Charles le Chave.
879 Louis le Beque.
882 Louis III.
884 Carloman.
888 Charles le Gros.
898 Eudes.
Charles le Simple.

COUNCILS.

813 Capitulars of Charlemagne, Feb. 12.
849 Quiescy, April 6, 26.
853 Quiescy II., April 6.
817 Aix la Chapelle, Feb. 12.
848 At Mentz against Gotescalens, April 6.
855 Valence, April 6.
869 IV. of Constantinople, VIII. General, Oct. 23.

SACRED & ECCLESIASTICAL WRITERS.

800 George Syncellus, March 13.
804 Alcuin, Deacon of York, May 7. Nov. 11. Mar. 26. Jan. 28, p. 400.
804 St Paulinus of Aquilea.

ECCLESIASTICAL WRITERS—continued.

A. D.

809 St Ludger, March 26.
818 The Abbot Theophanes, March 13.
821 St Benedict of Anian, Feb. 12.
821 Theodolphus, Bishop of Orleans, April 6.
826 St Theodorus the Studite, Nov. 22.
827 St Adalard, Jan. 2.
828 St Nicephorus of Constantinople, March 13.
830 Halitgar.
834 The Abbot Ansegisius.
835 The Abbot Smaragdus.
840 Agebardus of Lyons, April 6.
840 Ratramnus of Corbié, April 6, 26.
840 or 850 Amalarius, Deacon of Metz, May 20.
841 Jonas of Orleans.
842 Hilduin, Abbot of St Denis.
844 Eginardus, June Oct. 28.
846 St Methodius, C. P. June 14.
849 Walafridius Strabo, May 20.
852 Florus, Deacon of Lyons, April 6.

A. D.

852 Amolon, April 6.
856 Rabanus Maurus, Abp. Mentz.
859 St Eulogius of Cordova, March 11.
861 St Prudentius, Bishop of Troyes, April 6.
862 Lupus, Abbot of Ferrierre, April 6. Dec. 16.
865 Theodorus Aboucara.
865 St Paschasius Ratbertus, Jan. 2. April 26.
865 St Paschasius, Jan. 2. April 26.
865 St Anscharius, Feb 3.
866 St Ralph, June 21.
872 Anastasius Bibliothecarius, July 17.
875 St Remigius of Lyons, April 6.
876 St Alderic, Bishop of Mans.
880 Ado of Vienna, Dec. 16.
882 Hincmar of Rheims, Jan. 2, 4. April 6.
884 John Scotus, April 6.
St Theodorus Grapt. Dec. 27.
892 Photius, Oct. 23.
880 Usuard.
899 Alfred the Great, King of England, Oct 28.
Isidor Mercator.

SAINTS.

SAINTS OF ENGLAND.

St Ebba, &c. April 2.
St Winstan, June 1.
St Modwena, July 5.
St Swithin, July 15.
St Alfrida, Aug. 2.
St Clarus, Nov. 4.
St Edmund, K. M. Nov. 20.
St Humbert, Nov. 20.
St Offa, Nov. 20.
St Kenelm, Dec. 13.

SAINTS OF SCOTLAND & IRELAND.

St Guinoch, Scot. April 13.
St Modwena, Irel. July 5.
St Drostan, Scot. July 11.
St Andrew, Irel. Aug. 22.
B. Constantine II., King of Scotland, April 2.

SAINTS of other Countries.

St Adelard, Abbot, France, Jan. 2.
St Theodora, Empress, Feb. 11.
St Benedict of Anian, Feb. 12.
St Tarasius of Constantinople, Priest, Feb. 25.
St Ludger, B. of Munster, March 26.
St Nicetas, Abbot, Bithynia, April 3.
St Plato, Abbot, April 4.
St Leo IV., Priest, July 17.
St Frederic, B. of Utrecht, July 18.
St Odulph, July 18.
St Ida, W. Sept. 4.
St Columba, V. M. Sept. 17.
St Maura, V. Sept. 21.
St Osith, V. Oct. 7.
St Nunilo, &c. MM. Oct. 22.
St Donatus, Bp. of Frisoli, Oct. 22.
St Ignatius, P. of C. P. Oct. 23.
St Neot, Anchoret, Oct. 28.
St Joannicius, Abbot, Nov. 4.
SS. Flora and Mary, VV. MM. Nov. 24.
St Ado, Abp. of Vienne, Dec. 16.
St Cyril, Dec. 22.

HERETICS.

A. D.
828 Claudius + Clement, April 26.
867 Goteschalc, April 6.
John Scotus Erigena, April 6, 26, 19.
Paulicians, Nov. 22.
890 Photius, Oct. 23.

EVENTS.

CONVERSION OF NATIONS.

The Sclavonians are converted by SS. Cyril and Methodius, Dec. 22.
Sclavonian Liturgy, Dec. 22.
848 St Cyril preaches to the Chazari, Dec. 22. sent by St Ignatius of Constantinople.

CONVERSION OF NATIONS—continued.

865 The Bulgarians are converted, and send Ambassadors to Pope Nicolas I. Dec. 22.

894 The Moravians and Bohemians are converted; St Methodius is made Archbishop of Moravia by Pope Adrian II. Dec. 22.

The Danes, Swedes, and North of Germany, are converted by St Anscharius and St Rembert, Feb. 3, 4. Sep. 2.

DOCTRINE AND DISCIPLINE.

Confirmation given to the Bulgarians, Dec. 22.

Real presence, March 13. April 6.

Mass, March 26. Nov. 22 Dec. 22. (Nov. 22.)

Viaticum, and Extreme Unction, Jan. 2. April 6. Sep. 21.

Confession, April 6.

Supremacy of the Roman See, Nov. 22.

Apostolical Vicar, Dec. 22.

Holy Images, March 13. Nov. 22.

An end is put to the Iconoclast Heresy, Feb. 11.

RELIGIOUS INSTITUTES.

The Monastic Order restored in the West by St Benedict Anian, Feb. 12.

History of the Greek Schism, Oct. 23.

The Normans invade England, Oct. 28.

The Danes make an irruption into England, July 15. Oct. 28. Nov. 20.

Ethelwolf rebuilds the School for the English at Rome, July 15.

On the Cathedral at Winchester, July 15.

Coldingham Abbey, April 2.

Translation of St Cuthbert, Sep. 4.

877 or 883 } The University of Oxford founded by the advice of St Neot, Oct. 23.

St Edmundsbury, Nov. 20.

The Moors infest Spain, Oct. 22.

TENTH AGE OF THE CHURCH.

POPES.

A. D.		A. D.	
903	Benedict IV.	964	Leo VIII.
903	Leo V.	964	
905		964	Benedict V.
905	Sergius III.	965	
911		965	John XIII. Dec. 16.
911	Anastasius III.	972	
913		972	Benedict VI.
913	Lando.	974	
914		974	Domnus II.
914	John X.	975	
928		975	Benedict VII.
928	Leo VI.	984	
929		984	John XIV.
929	Stephen VIII.	985	
931		986	John XV. April 23.
931	John XI.	996	
936		996	Gregory V. April 23.
936	Leo VII. July 7.	999	
939		999	Sylvester II.
939	Stephen IX.		
943			
943	Martin III.		*ANTI-POPES.*
946			
946	Agapetus II. Nov. 1.	973	Boniface VII.
956	Dec. 16.	997	John XVI.
956	John XII. May 19. Dec.		
964	16.		

KINGS OF ENGLAND.

925 Edward, July 4.
940 Athelstan, July 4.
948 Edmund, July 4.
955 Edred, July 4. May 19. Aug. 1.
957 Edwi, May 19. July 4.
975 Edgar, Feb. 29. May 19. July 4.
977 St Edward, March 18.
Ethelred II.

KINGS OF FRANCE.

A. D.	
929	Charles le Simple.
954	Louis d'outremer.
986	Lothaire.
987	Louis le Faineant.
	THIRD RACE.
996	Hugues Capet.
	Robert.

COUNCILS.

968 Synod at Winchester, May 19.

ECCLESIASTICAL WRITERS.

909 Asterius of Minevia, Oct. 28.
911 Leo the Philosopher.
912 Notker, Monk of St Gal.
940 Eutychius, P. of Alex.
942 St Ado, Abbot of Cluni, Nov. 18.
942 Simeon Metaphrastes, Introduct. Discourse.
956 Alto of Vercelli.
959 St Gerard, Oct. 3.
960 Constantine Porphyrogenita, July 24.
961 St Odo, Abp. of Canterbury, July 4.
966 Flodoard of Rheims.
968 Luitprand, B. of Cremona.
972 Notger, B. of Liege.
973 St Ubric, B. of Augsbourg, July 4.
974 Rathier of Verona.
975 Edgar, King of England, July 4. May 19.
977 Severus the Egyptian.
980 Lautfred, July 15.
985 Abbo of Fleury, Nov. 20.
998 St Dunstan, Abp. of Can. May 19.
998 Sisinnius of Constant. Suidas the Grammarian is supposed to have lived in this age.

SAINTS.

The following were remarkable for their sanctity in this Age.

SAINTS OF ENGLAND, SCOTLAND, & IRELAND.

St Dunstan, May 19.
St Odo, July 4.
St Oswald, Feb. 29.
St Edward, K. M. Mar. 18.
St Ethelwold, Aug. 1.
St Editha, Sep. 16.
St Birnstan, Nov. 4.
St Wulfhilde, Dec. 9.

SAINTS—continued.

St Mund, Scot. April 15.
St Cormac, Irel. Sep. 14.
St Paul, Herm. Dec. 20.

SAINTS OF OTHER COUNTRIES.

St Adelbert, April 23.
St Maieul, May 11.
St Winceslas, Sep. 28.
St Gerard, Oct. 3.
St Gerald, Oct. 13.
St Wolfgang, Oct. 31.
St Harold, Nov. 1.
St Odo of Cluni, Nov. 18.
St Alice, Dec. 16.
St Maud, March 14.
St Gerard, April 23.
St Bobo, May 22.
St Ulric, July 4.
St Grimbald, July 8.
St Nicon, Nov. 26.
St Conrad, Nov. 26.
St Radbod, Nov. 29.

EVENTS.

CONVERSION OF NATIONS.

A.D.

960 The conversion of the Rugi, Dec. 16.
The conversion of the Hungarians, Sep. 2.
The establishment of Christianity in Prussia, April 23.
The Poles converted by St Adelbert, April 23.
The Polish Russians converted by St Bruno, or Boniface, June 19,—receiving faculties from Pope John XVIII.
The North of Germany converted by St Adelbert, April 23.
The faith was propagated in Denmark by St Poppo.
The faith was preached in Gothland and Sweden by St Sigefrid, an Englishman, Feb. 15.

DOCTRINE & DISCIPLINE.

Mass and Office, July 4. Sep. 28. Nov. 4, 26.
Viaticum and Extreme-Unction, Feb. 29. May 19. July 8. Sep. 27, 28.
A Miracle in proof of the Real Presence, July 4.

DOCTRINE & DISCIPLINE, &c.—continued.

Sign of the Cross, July 4
On Cathedral Churches, Aug. 1.
Thorney Abbey, Aug. 1.
Peterborough Abbey, Aug. 1.
Glastonbury, May 19.
Guy of Warwick, Nov. 14.
Titles of Honour among our Saxon Ancestors, Feb. 29.

ELEVENTH AGE OF THE CHURCH.

POPES.

A. D.	
1003	Sylvester II., Sept. 2.
1003–1003	John XVII.
1004–1009	John XVIII., June 19. July 15.
1009–1012	Sergius IV.
1012–1024	Benedict VIII., March 3. July 15.
1024–1033	John XIX.
1033–1044	Benedict IX., Jan 1. Sept. 2.
1045–1046	Gregory VI. Feb. 23.
1046–1047	Clement II. Feb. 23.
1048–1048	Damasus II. April 19.
1649–1054	St Leo IX., Feb. 23. April 19, 21, 23. Oct. 31.
1055–1057	Victor II., Feb. 23, April 19. May 25.
1057–1058	Stephen X., Feb. 23. May 25.
1058–1061	Nicholas II. Feb. 23. April 19, 21. May 25. Oct. 13.
1061–1073	Alexander II., Feb. 23. April 19, 21. May 7, 25. July 12.
1073–1085	St Gregory VII., Ap. 19. May 25. July 18.
1086–1087	Victor III., May 25. July 18.
108–1099	Urban II., April 21. May 20, 25.
1099	Paschal II., May 25.

ANTIPOPES.

1012	Gregory
1044	John called Sylvester III.
1058	John B. of Veletri, called Benedict.
1061	Cadalous, called Honorius II.
1080	Guibert, called Clement III.
1100	Albert. Theodoric. Maginulf.

KINGS OF ENGLAND.

1016 Ethelred II., April 19. Oct. 13.
1017 Edmund, June 10. Oct. 13.
1036 Canute, June 10. Oct. 13.
1040 Harold, June 10. Oct. 13.
1642 Hardicanute, June 10. Oct. 13.
1053 Alfred, Oct. 13.
1066 St Edward III., June 10. Oct. 13.
1066 Harold, June 10.
1087 William the Conqueror, June 10. April 12. Aug. 3. Dec. 29.
1100 William Rufus, Ap. 21.

KINGS OF FRANCE.

1031 Robert.
1060 Henry I.
Philippe I.

COUNCILS.

1005 Dortmund in Westphalia, July 15.
1009 Oenham, April 19.
1049 At Rheims, Ap. 21.
1050 At Rome, Ap. 19.
1050 At Vercelli, Ap. 19.
1050 At Paris, Ap. 19.
1054 At Floren. Ap. 19.
1059 At Rome, Ap. 19.
} agt. Berengarius.
1063 At Rouen, Ap. 19.
1076 At Poitiers, Ap. 19.
1079 At Rome, Ap. 19.
At Tours, May 25.
} agt. Berenger.
1054 Lyons, May 25.
1095 Clermont, Aug. 20.
1098 Bari, April 21.
1099 Rome, April 21.

SACRED & ECCLESIASTICAL WRITERS.

1003 Sylvester II., Sept. 2.
1004 St Abbo, Abbot of Fleury, Nov. 10.
1005 Aimo, Monk of Fleury.
1007 Hariger, Abbot of Lobbes.
1009 Guy of Arezzo, inventor of the Gamut, June 24.
1009 St Bruno, Abp. of Prussia, June 19.
1019 Ditmar, B. of Mersburgh.
1026 Bouchard, B. of Worms.
1029 Fulbert, B. of Chartres.
1030 Ademar, or Aimar.
1033 Aderan of Sens.
1043 Alexis, Patriarch of Constantinople.
1045 Bruno of Wurtzburg, Oct. 6.
1045 Glaber of Cluni.
1049 St Odilo, Jan. 1.
1050 Adelman, April 19.
1054 Herman Contract, Sept. 2.

ECCLESIASTICAL WRITERS—continued.

1057 Alfanus, Abp. of Florence.
1060 Durand, April 19.
1072 St Peter Damian, Card. Feb. 23.
1070 Theophylactus the Commentator, Jan. 27.
1079 Guitmund, April 19.
1086 Lanfranc of Canterbury, April 19. 21.
1086 St Gregory VII., May 25.
1086 St Anselme of Lucca.
On the writers against Berengarius, see Ap. 19.

SAINTS.

The following were remarkable for their sanctity in this Age.

St Ulfrid, Britany, Jan. 18.
St Wulstan, B. Eng. Jan. 19.
St Sigefride, B. Eng. Feb. 15.
St Elphege, Abp. of Cant. April 19.
St Walstan, England, May 30.
St Eskill, B. Eng. June 12.
St William, Eng. Sept. 2.
St Edward, Conf. Eng. Oct 13.
St Osmund, Dec. 4.
St Margaret, Queen of Scotland, June 10.
St Malrubius, Scot. Aug. 27.
St Lucy, V. Scot. Sept. 19.
St Colman, M. Irel. Oct. 13.
St Gerald, France, April 5.
St Walker, France, April 8.
St Odilo, France, Jan. 1.
St Theobald, France, July 1.
St Arnoul, B. France, Aug. 15.
St Canutus, K. of Denmark, Jan. 19.
St Godard, B. Germany, May 4.
St Bernward, B. Germany, Nov. 20.
St Anno, Abp. Germany, Dec. 4.
St Stephen, K. of Hungary, Sept. 2.
St Olave, King of Norway, July 29.
St Henry II., Emp. July 15.
St Cunegunda, Empress, March 3.
St Stanislas, B. Poland May 7.
St Ladislas, I. K. of Hungary, June 27.
St Romanus, &c. Muscovy, July 24.
St Gerard, Venice, Sept. 24.
St Poppo, Jan. 25.
St Alice, V. Abbess, Feb. 5.
St Romuald, Ravenna, Feb. 7.
B. Robert, April 24.
St Godeschalc, M. June 7.
St Bernard of Menthon, June 15.
St Hemma, W. June 29.
St Guy, Sept. 12.
St Nilus the Younger, Sept. 26.
St Dominic Loricatus, Oct. 14.

HERETICS.

A. D.

1001 Leutard and Vilgar.
1017 Stephen and Lisay, Manicheans.
1050 Berengarius, Ap. 19, 21.
1053 Michael Cerularius renews the Greek schism, April 19. July 24. Oct. 23.
1095 Roscelin, Feb. 24. April 21.

EVENTS.

CONVERSION OF NATIONS.

St Ulfrid preaches to the Swedes, Jan. 18.
St Eskill preaches in Sweden, June. 12.
1055 The Norwegians converted, July 29.
St Boniface of Camaldoli preaches in Russia, June 19.
The Muscovites did not receive the faith from the Greek Schismatics, but were in their first conversion Catholics, July 24.

DOCTRINE AND DISCIPLINE.

Confession and Communion, Jan. 19.
Mass, Jan. 19. Feb. 23. March 3. April 19.
Viaticum, and Extreme Unction, Jan. 1. April 19. June 10.
Fast on Friday, April 19.
Annual Commemoration of the Faithful departed, Jan. 1.
On the History of the Huns, Sep. 2.
On Ordeals, Oct. 13.
On Ancient Titles, Oct. 13.
On the Laws of Edward the Confessor, Oct. 13.
On Westminster Abbey, Oct. 13.
On the King's Evil, Oct. 13.
On the Sarum Use, Dec. 4.
Treaty, called the Truce of God, Jan. 1.

RELIGIOUS INSTITUTES.

A. D.

1009 St Romuald founds the Order of Camaldoli, Feb. 7.
1040 The Abbey of Bec founded, April 21.
1078 St John Gualbert founds the Religious Order of Vallis Umbrosa, July 12.
1084 St Bruno founds the Order of the Carthusians, April 1. Oct. 6.
1098 The Cistercian Order is founded, April 17, 29.
1099 On the Monastery of Montirraud, Feb. 4.
On the Russians, June 19.
On the Russian Schismatics, July 24.
The Empire of the West restored, July 15.
On the Origin of the Muscovites, July 24.
On the Origin of the Poles, Bohemians, Dalmatians, and Istrians, Sep. 2.

TWELFTH AGE OF THE CHURCH.

POPES.

A. D.

1118 Paschal II., April 17. 21. May 25. July 2. Aug. 1.
1118–1119 Gelasius II., May 25. June 6.
1119–1124 Calixtus II., May 25. April 17. June 6.
1124–1130 Honorius II., May 16, June 6. July 2. Aug. 20.
1130–1143 Innocent II., Feb. 8. Ap. 1, 17. June 6. Aug. 20.
1143–1144 Celestine II. Aug. 20.
1144–1145 Lucius II., June 6. Aug. 20. Oct. 28.
1145–1153 Eugenius III., Feb. 4, 10. May 8. July 15. Aug. 20.
1153–1154 Anastasius IV., June 8.
1154–1159 Adrian IV., Jan 19. Feb. 15. April 18.
1159–1181 Alexander III., Feb. 15. April 18. July 1. Nov. 13. Dec. 29.

A. D.

1181–1185 Lucius III., May 18. July 18.
1185–1187 Urban III., Feb. 8.
1187–1187 Gregory VIII.
1187–1191 Clement III. July 2.
1191–1198 Celestine III. May 8. June 27. July 12.
1198 Innocent III., Aug. 4.

ANTI-POPES.

Guibert, July 2.
1118 Maurice Bourdin, called Gregory VIII.
1130 Peter, called Anacletus II., June 6. Aug. 20. Nov. 3.
1138 Gregory, called Victor,
1159 Octavian called Victor III
1164 Guy, called Paschal III.
1168 John, called Calixtus III,
1178 Landon, called Innocent III.

KINGS OF ENGLAND.

1135 Henry I. April 21. Aug. 20. Dec. 29.
1154 Stephen, Dec. 29.
1189 Henry II. Nov. 14. Dec. 29.
1199 Richard I., Aug. 25. Nov. 17.
John Sansterre.

KINGS OF FRANCE.

A. D.
1108 Philippe I.
1137 Louis VI. le Gros.

A. D.
1180 Louis VII. le Jeune.
Philippe II. Auguste.

COUNCILS.

1102 Westminster, April 21.
1119 Rheims, June 6. Aug. 20
1121 Soissons, Aug 20.
1123 1st of Lateran, 9th Gen.
1128 Troyes, April 17.
1131 Rheims, June 6.
1134 Pisa, Aug. 29.
1139 2d of Lateran, 10th Gen.
1140 Sens, Aug. 20.
1147 Auxerre, Aug. 20.
1163 Tours, Dec. 29.
1179 3d of Lateran, 11th Gen. Nov. 13.

SACRED & ECCLESIASTICAL WRITERS.

1101 St Bruno, Oct. 6.
1109 St Hugh of Cluni, April 29.
1109 Ingulphus, April 11.
1109 St Anselm, Abp. of Canterbury, Ap. 21.
1109 St Stephen, Abbot of Citeaux, April 17.
1110 St Robert, April 29.
1113 Sigebert of Glembour.
1113 Odo, B. of Cambray.
1115 Ives of Chartres, May 20.
1115 Leo of Marsica, Card. B. of Ostia.
1116 Robert of Arbrissels, Feb. 24. (20.
1121 Eadmer, May 19, Ap.
1124 Guibert, Abbot of Nogent, Aug. 20. Oct. 6.
1125 St Bruno, B. of Segni, July 18. Oct. 6.
1131 Alger, Monk of Cluni, wrote on the Blesssed Eucharist, April 29.
1132 St Hugh, B. of Grenoble, April 1.
1133 Hildebert, Abp. of Tours.
1134 St Norbert, June 6.
1135 Robert, Abbot of Duits.
1139 St Otho of Bamberg. July 2.
1139 William, Ab. of Thierry, Aug. 20.
1142 Hugh of St Victor, July 21. Aug. 20.
1148 St Malachy, Nov. 3.
1153 St Bernard, Aug. 20.
1156 Peter the Venerable, June 26. Oct. 6
1158 Otho, Bishop of Frisingern.
1160 Gratian the Canonist, Jan. 23 May 20.
1164 Peter Lombard, Ap. 21. July 14.
1170 St Thomas of Canterbury, Dec. 29.
1173 Richard of St Victor.
1171 Achard of Avranches, May 10.
1180 John of Salisbury.
1198 Peter Comestor.
William of Malmesbury.

SAINTS.

SAINTS OF ENGLAND, SCOTLAND, & IRELAND.

St Aelred, Abbot of Rieval, Jan. 12.
St Henry, Abp. of Upsal, (English) Jan 19.
St Gilbert, Ab. Eng. Feb. 4.
St Ulrick, Recluse, England, Feb. 20.
St William, M. Norwich, March 24.
St Celsus, Abp. of Armagh, April 6.
St Caradoc, Brecknockshire, April 13.
St Mans, B. Scotland, April 16.
St Stephen, Abbot of Citeaux, England, April 17.
St Silave, B. Ireland, May 17.
St Godrick, England, May 21.
St Walter, Ab. Eng. June 4.
St Robert, Abbot, England, June 7.
St William, Abp. of York, June 8.
St Watheof, Ab. of Melross, England, Aug. 3.
St Richard, Bishop of Andria, England, Aug. 21.
St Malachy, Abp. of Armagh, Irel. Nov. 3.
St Laurence, Abp. of Dublin, Irel. Nov. 14.
St Thomas, Abp. of Canterbury, Eng. Dec. 29.

SAINTS of other Countries.

St Stephen, Abbot, France, Feb. 8.
St William of Maleval, France, Feb. 10. (13.
St Martinianus, Cæsarea, Feb.
B. Robert of Arbrissel, Feb. 24.
Charles the Good, Emp. of Flanders, March 2.
St Hugh, B. of Grenoble, Fr. April 1.
St Aibert, Tournay, Ap. 1.
St Benezet, France, April 14.
St Druon, Rec. Flanders, April 16.
St Galdin, Abp. Milan, Ap. 18.
St Anselm, Abp. of Cant. Aoust, April 21.
St Robert, Ab. of Molesme, France, April 29.
St Hugh, Ab. of Cluni, Fr. Ap. 29.
St Ajutre, C. Normandy, April 30.
St Avertin, C. May 6.
St Peter, Abp. of Tarentaise, France, May 8.
St Isidore of Madrid, Spain, May 10.
St Ubaldus, B. of Gubio, Italy, May 16.
St Eric, King of Sweden, M. May 18.
B. Yvo, B. of Chartres, Fr. May 20.
St Norbert, Ab. of Magdebourg, C. June 6.
St Elizabeth of Sconauge, Ab. June 18.

SAINTS—continued.

St William of Monte Virgine, Piemont, June 25.
St Anthelm, B. of Bellay, June 26.
The Ven. Raingarda, W. Fr. June 26.
St Otho, B. of Bamberg, Swabia, July 2.
St Bruno, B. of Segni, Piemont, July 18.
St Helen of Skofde, M. Sweden, July 31.
St Bernard, Ab. Burgundy, Aug. 20.
St Rosalia, V. Sicily, Sept. 4.
St Hildegardis, V. Ab. Germ. Sept. 17.
St Bruno, Founder of the Carth. Oct. 6.
St Godfrey, B. of Amiens, Fr. Nov. 8.
St Homobonus, C. Lombardy, Nov. 13.
St Leopold, Marquis of Austria, Nov. 15.

HERETICS.

A. D.
1110 Basil, Chief of the Bogomiles.
1124 Tanchelin, June 6.
1139 Arnold of Brescia, Aug. 4, 24.
1140 Abelard, Aug. 20.
1147 The Albigenses, Jan. 31. Aug. 4. (20.
1147 The Henricians, Aug. 4, (20.
1147 Peter of Bruis, Aug. 4, 20.
1148 Gilbert of Poreé, Aug. (20.
1166 Demetrius.
1167 The Publicans.
1184 The Cathari, April 29. Aug. 4.
1184 Peter Valdo, Aug. 4.

EVENTS.

CONVERSION OF NATIONS.

1124 St Otho preaches the faith in Pomerania, by commission from Honorius II., July 3.
1151 St Henry preaches the faith in Finland, Jan. 19.
On the conversion of Sweden, Jan. 19.
Nicholas Breakspear, an Englishman, afterwards Pope Adrian IV., preaches the faith in Norway, Jan. 19.
Feb. 15.

DOCTRINE & DISCIPLINE.

A. D.

Eucharist, June 6.

Mass, Feb. 8. May 16, 18. Aug. 3, 20. Oct. 6. Nov. 8. Dec. 29.

Viaticum, } Feb 8. June 26.

Extreme Unction, } Aug. 20. Nov. 3,

Confession, June 6 Nov. 3, 15. Dec. 29.

Sign of the Cross, May 16. Aug. 20.

RELIGIOUS ESTABLISHMENTS, &c.

The Order of the Gulielmites instituted by St William, Feb. 10.

The Order of the Gilbertines founded in England, Feb. 4.

1125 The Order of Premontré, instituted by St Norbert, is confirmed, June 6.

1132 Fountains Abbey in Yorkshire, June 7.

The Congregation de Monte Vergine, founded by St William, June 25.

1186 St Stephen of Grandmont founds his Order, Feb. 8.

General Chapters of Religious Orders, April 17.

1133 Sacred studies are restored at Oxford by Robert Poleyn, and great privileges are granted to the University by Pope Lucius II., Oct. 28.

On the University of Paris, Aug. 20.

1109 A correct copy of the Latin Bible is written by St Stephen of Citeaux, April 17.

On the Pallium, June 8.

On the Crusades, Aug. 20, 25.

On the Teutonick Knights, May 5.

The Knights of Malta, and the Knights Templars, May 5.

On the History of Ireland, Nov. 13.

On the History of Austria, Nov. 15.

On Frederic Barbarossa, April 18. May 8.

THIRTEENTH AGE OF THE CHURCH.

POPES.

A. D.	
1216	Innocent III. Feb. 4, 8. March 3. April 8. Aug. 4. Oct. 4.
1216–1227	Honorius III. Feb. 8. April 6. Aug. 4, 25. Oct. 4. Nov. 13.
1227–1241	Gregory IX. Jan. 23. Aug. 4, 25.
1241–1241	Celestin IV. Aug. 25.
1243–1254	Innocent IV. Feb. 8. March 7. June 10. Aug. 25.
1254–1261	Alexander IV. Feb. 10. July 14.
1261–1264	Urban IV. March 7.
1265–1268	Clement IV. Feb. 8, 16. July 14.
1271–1276	Gregory X. Feb 16. March 7. May 19. July 14.
1276–1276	Innocent V. July 14.
1276–1276	Adrian V.
1276–1277	John XX. or XXI.
1277–1280	Nicholas III. May 16. June 8.
1281–1285	Martin IV.
1285–1287	Honorius IV.
1288–1292	Nicholas IV. May 19. Oct. 2.
1294–1294	St Peter Celestin V. May 19.
1294	Boniface VIII. May 19. Oct. 21.

KINGS OF ENGLAND.

1216 John Sans-terre.
1273 Henry III. Feb. 16. Ap. 3.
Edward I. Feb. 18. June 8.

KINGS OF FRANCE.

1223 Philippe II. Auguste.
1226 Louis VIII.
1270 St Louis IX.
1285 Philippe III. le Hardi.
Philippe IV. le Bel.

COUNCILS.

A D.

1215 IV. of Lateran, 12th Gen. April 8. Aug. 4. Oct. 4.
1222 Oxford, Oct. 13.
1245 Lyons, 13th Gen. Feb. 16.

A. D.

16. Aug. 25.
1274 14th Gen. Lyons, II. Feb. 10, 16 March 7. July 14. Aug. 23. Oct. 2.

ECCLESIASTICAL WRITERS.

1202 Abbot Joachim, Mar. 17.
1213 St John of Matha Alanus, Aug 4.
1214 Theodorus Balsaman.
1216 Pope Innocent III. Feb. 4, 8. March 3. April 8. Aug. 4. Oct. 4.
1228 Stephen Longton.
1231 St Anthony of Padua, June 13.
1240 Cardinal Vitry, June 23.
1242 St Edmund, Nov. 16.
1245 Alexander of Hales, July 14.
1256 Vincent of Beauvais.
1250 Rainerius Lacho, Oct. 4.
1256 St Peter Nolasco.
Luke, B. of Tuy in Spain, Aug. 4. Oct. 4.
1259 Matthew Paris.
1263 Hugh of St Cher.
1271 Henry of Lusa.
Robert Sorbon.
1272 William of Saint Amour, March 7. July 14.
1274 St Thomas of Aquin, Mar. 7.
Haymo, July 14.
S. Bonaventure, July 14.
1275 St Raymund of Pennafort, Jan. 23.
1278 Martinus Polonus. (7.
1280 Albertus Magnus, Mar.
1292 Henry of Ghant.
St Gertrude, Nov. 15.
1296 William Durand, Jan. 1.
1297 Peter John d'Olive.
1298 John Veccus.
James of Voragine.

SAINTS.

SAINTS of ENGLAND.

St Serapion, M. Jan. 31.
St Richard, April 3.
St Simon Stock, May 16.
St Hugh of Lincoln, Aug. 27.
St Hugh, B. of Lincoln, Nov. 17.
St Thomas, B. of Hereford, Oct. 2.
St Gilbert, Scot. April 1.

SAINTS—*continued.*

In this Age, the following were distinguished for their sanctity in other Countries.

St Raymund, Jan. 23.
Five Friars Minors, Jan. 16.
St Margaret, Princess of Hungary, Jan. 28.
St Peter Nolasco, Jan. 31.
St Margaret of Cortona, Feb. 22.
B. Albert, April 8.
St William, April 0.
St Herman Joseph, April 7.
St Peter Gonzales, April 15.
St Zita, April 27.
St Peter, M. April 29.
St Angelus, May 5.
St Ferdinand III. king of Castile, May 30.
St Antony of Padua, June 13.
St Mary of Oignies, June 23.
B. Theobald, July 8.
St Ceslas, July 20.
St Cunegundes, July 24.
St William, July 29.
St Dominic, Aug. 4.
St Louis of Toulouse, Aug. 19.
St Clare, Aug. 12.
St Philip Beniti, Aug. 23.
St Lewis, king of France, Aug. 25. (31.
St Raymond Honnatus, Aug.
St Isabel, Aug. 31.
B. Margaret, Sep. 2.
St Rose of Viterbo, Sep. 4.
St Francis of Assisium, Oct. 4.
Seven Friars Minors, Oc. 13.
St Hedwiges, Oct. 17.
St Gertrude, Nov 15.
St Elizabeth of Hungary, Nov 19.
St Felix of Valois, Nov. 20.
St Sylvester Gozzolini, Nov. 26.

HERETICS.

A. D.	A. D.
1210 Amauri.	1287 The Apostolici.
1252 The Stadings.	1296 The Fraticelli, July 14.
1259 The Flagellantes.	1300 Segarellus.

EVENTS.

CONVERSION OF NATIONS.

1257 St Hyacinth preaches the faith to the Northern Nations, Aug. 16.

1274 The Greek Church unites with the Latin in the Council of Lyons, Feb. 10, 16. March 7. July 14. Aug. 23. Oct. 2.

DOCTRINE & DISCIPLINE.

A. D.

Eucharist, Jan. 28. March 7. June 23. July 14.
Viaticum, March 7. May 30.
Mass, Jan. 28. March 7. April 6, 27. May 19. Oct. 17.
Confession, Jan. 23. March 7. May 30.
Extreme Unction, March 7. May 19. July 14.
Cross, Jan. 28. April 8.

RELIGIOUS INSTITUTES.

1209 B. Albert compiles rules for the Carmelites, April 8.; on the Antiquity of that Order, ibid.
1209 St Francis of Assisium lays the foundation of his Order, Oct. 4.; on the different orders of Franciscans, ibid.; On the settlement of the Franciscans in England, ibid.
1212 The Carmelites established in England, April 8. May 16.
1212 The Order of the poor Clares is founded, Aug. 12.
1215 The Order of the Dominicans is founded, Aug. 4.
1223 The Order for the Redemption of Captives instituted, Jan. 3, 23.
1233 On the origin of the Inquisition, Aug. 4.
1254 The several Congregations of the Hermits of St Augus-
tine united in one order by Alexander IV.; its pre-
1287 sent Constitutions compiled, Aug. 28.
1274 The order of Celestines approved, May 19.
Order of the Trinitarians instituted, Feb. 8. and Nov. 20.
The Sylvestrin monks instituted, Nov. 26.
The Order of Servites instituted, Aug. 23. June 19.
The Roman Breviary revised by Haymo, July 14.
Institution of the Rosary, Aug. 4.
1264 The festival of Corpus Christi ordered to be observed in the whole church, by Pope Urban IV. Mov. Feasts, p. 655.

RELIGIOUS INSTITUTES—continued.

A. D.

Office of the Blessed Sacrament compiled by St Thomas of Aquin, March 7.

1239 The Holy Crown of Thorns is brought to Paris, Aug. 25.

1252 The House of Sorbon established, Aug. 25.

The Moors defeated in Spain, May 30.

On the Oriflame, Aug. 25.

On Architecture, Aug. 25.

On the Cure of the King's Evil, Aug. 25.

On the study of Medicine, Aug. 23.

The prose Veni Sancte Spiritus composed, according to some, by Pope Innocent III. Oct. 4.

1248 St Lewis sets sail for Cyprus in his expedition for the Holy War, Aug. 25.

The five books of Decretals are compiled by St Ray-

1234 mond of Pennefort, and confirmed by Pope Gregory IX. Jan. 23.

FOURTEENTH AGE OF THE CHURCH.

POPES.

Sat at Avignon.

A. D.	
1303	Boniface VIII., May 19. July 7.
1303–1304	Benedict XI. July 7.
1305–1314	Clement V. Feb 8. May 19.
1316–1334	John XXII. May 7. April 30. Oct. 2.
1334–1342	Benedict XII. April 30.
1342–1352	Clement VI., April 30.
1352–1362	Innocent VI., April 30.
1362–1370	Urban V., Feb. 4. April 30.
1370–1378	Gregory XI., April 30.

A. D.	
	The following Popes sat at Rome, while others at the same time sat at Avignon.
1378–1389	Urban VI., April 30.
1389	Boniface IX., Oct. 8.
	Contemporary Popes at Avignon.
1378–1394	Clement VII., Ap. 5. July 5.
1394–1398	Benedict XIII., chosen by the French and Spaniards, April 5.

KINGS OF ENGLAND.

1307 Edward I.
1328 Edward II.
1377 Edward III.
1399 Richard II., July 5.
Henry IV., April 5.

KINGS OF FRANCE.

1314 Philippe IV. le Bel.
1316 Lewis Hutin.
1322 Philippe le Long.
1328 Charles le Bel.
1350 Philippe de Valois.
1364 Jean.
1380 Charles V.
Charles VI.

COUNCILS.

1312 Vienne in Gaul, 15th General, May 5.

ECCLESIASTICAL WRITERS.

A. D.
1305 William of Nanges.
1308 John Scotus, July 14.
1313 Cardinal le Moine.
1316 Giles of Rome.
1333 Durand of St Porcian.
1347 William Ockam, July 14.
1340 Nicholas Delire.
Nicephorus Calixtus.
Adam the Carthusian, Nov. 17.
Alvarez Pelagius.
1342 Pope Benedict XII.
1348 Peter Bertrandi.
1350 B. Bernard.
1360 Nicephorus Gregords.
1365 Henry Suso, Sept. 5.

A. D.
1367 St John Columbin, July 31.
1370 John of Tinmouth, Dec. 9.
1373 St Brigit, Oct. 8.
1380 St Catharine of Sienna, April 30.
1381 John Rouisbrocius.
1384 Nicholas Oresmus.
Peter Paludanus.
Guido Carmelita.
B. John of Burlington.
John Bacon.
1399 Nicholas Eymerick.
Gregory of Arminum.
John Thauler.

SAINTS.

The following were remarkable for their sanctity in this Age.

St Andrew Corsini, Feb. 4.
St Catherine of Sweden, March 22.
St Mactildes, V. Ab. April 10.
St Anthony, &c. MM Ap. 14.
B. Lidwina, V. Holland, April 14.
St Joachim of Sienna, Ap. 16.
St Agnes of Monte Pulciano, April 20.
St Catharine of Sienna, Ap. 30.
St Nicholas, B. Sweden, May 9.
St Brynoth, B. Sweden, May 9
St John Nepomucen, M. May 16.
St Yvo, Britany, May 22.
St Meriadec, B. of Vannes, June 7.
B. Henry of Treviso, June 10.
St Juliana Falconieri, June 19.
St Peter of Luxembourg, July 5.
St Elizabeth Q. of Portugal, July 8.
St John Columbini, Sienna, July 31.
St Roch, Aug. 16
St Clare, Monte Falco, Aug 18.

SAINTS—continued.

St Bernard, Ptolemy, Sienna, Aug. 21.
St Nicholas of Tolentino, Sept. 10.
St Elzear and Delphina, Sept. 27.
St Brigit, W. Oct. 8.
St John of Bridlington, Eng. Oct. 10.
St Peter Paschal, B. M. Spain, Dec. 6.

HERETICS.

A. D.
1312 Beguardi and Beguini, July 14.
1317 Arnaud of Villeneuve.
1341 The Quietists, Nov. 24.
1376 Raymundus Lullus.
1377 John Wickliff.
The Guelphs and Gibelins, Ap. 30.

EVENTS.

DOCTRINE AND DISCIPLINE.

Mass, Feb. 4. April 5. May 16, 22, July 8. Sept. 10,
Confession, May 16. Sept. 10.
Viaticum, July 8.

RELIGIOUS ESTABLISHMENTS, &c.

1367 The Order of the Jesuates instituted, July 31. (p. 444.)
The Order of the Olivetans founded, Aug. 21.
1344 The Brigittins founded, Oct. 8.
An account of Sion house, Oct. 8.
1300 The foundation of the Turkish Monarchy at Iconium, by Othman, May 5.
1310 Rhodes taken by the Knights of Malta, May 5.
1356 Charles IV., the author of the Golden bull, May 16.

FIFTEENTH AGE OF THE CHURCH.

POPES.

A. D.

At Avignon.

1403 Benedict XIII. restored.
1417 Deposed, Mar. 6. Clement VIII. elected but not acknowledged.

1404 Boniface IX.
1404–1406 Innocent VII.
1406–1409 Gregory XII. Deposed.
1409–1410 Alexander V.
1410–1415 John XXIII. Deposed.
1417–1431 Martin V. April 5. Oct. 23.
1431–1447 Eugenius IV. May 10. Oct. 23. Sep. 5.
1447–1455 Nicholas V. May 10. Oct. 23. Sep. 5.
1455–1458 Calixtus III. April 5. Oct. 23.
1458–1464 Pius II. April 5. May 10.
1464–1471 Paul II. April 2.
1471–1484 Sxtus IV. Jan. 16. April 2. July 14.
1484–1492 Innocent VIII. Ap. 2.
1492 Alexander VI. Feb. 4. April 2.

ANTI-POPE.

1439 Felix V. Oct. 23.

KINGS OF ENGLAND.

1413 Henry IV. April 5.
1422 Henry V.
1461 Henry VI. dethroned, Nov. 20.
1483 Edward IV.
1485 Richard III.
Henry VII.

KINGS OF FRANCE.

1422 Charles VI.
1461 Charles VII.
1483 Louis XI.
1498 Charles VIII.
Louis XII.

COUNCILS.

A. D.
1409 Pisa.
1413 Constance, Mar. 9. Ap. 5.
1431 Basil, Oct. 23.
1437 removed to Ferrara, ib.
1439 removed to Florence, ib.
1442 concluded in the Lateran, ib.

ECCLESIASTICAL WRITERS.

1419 St Vincent Ferrer, Ap. 5.
1425 Petrus ab Alliaco.
1429 John Gerson, Nov. 10.
1429 Simeon of Thessalonica.
1430 Thomas Walden.
1444 St Bernardin of Sienna, May 20.
Paulus Burgensis.
1454 Alphonsus Tostatus.
1455 St Laurence Justinian, Sep. 5.
1456 St John Capestran, Oct. 23.
1459 Nicolas Panormitanus.
1459 St Antoninus, May 10.
1460 George Scholarius, Patr. Constant.
1464 Cardinal of Cusa.
Eneas Sylvius, Oct. 23.
1468 Cardinal Turri-cremata, Oct. 8.
1471 Dionysius Carthusianus.
1471 Thomas à Kempis, Nov. 10.
1472 Bessarion, P. C. P.
1480 Platina.
1484 Pope Sixtus IV.
John Capgrave, Introd. Discourse.
1494 John Picus of Mirandola.

SAINTS.

The following were remarkable for their sanctity in this Age.

St Veronica, Milan, Jan. 13.
St Casimir, Prince of Poland, March 4.
B. Colette, Picardy, March 6.
St Frances, W. Rome, Mar. 9.
St Catharine of Bologna, Mar. 9.
St Simon, M. Mar. 24.
St Vincent Ferrer, Valentia, April 5.
St James of Sclavonia, Ap. 20.
St Antoninus, Abp. of Florence, May 10
St Peter Regalati, May 13.
St Bernardin of Sienna, May 20.
St Peter of Pisa, June 1.
St John of Sahagun, Spain, June 12.
St Laurence Justinian, Venice, Sep. 5.
St John Capistran, Anjou, Oct. 23.
St Didacus, Spain, Nov. 13.
St James of La Marca, Italy, Nov. 28.

HERETICS.

A. D.

1402 John Huss, Oct. 23.
1416 Jerom of Prague.

A. D.

1479 Peter of Osma.

EVENTS.

DOCTRINE & DISCIPLINE.

Mass, March 4, 6, 9.
Confession, March 6. May 10.
Viaticum, May 10.
Extreme Unction, May 10.

RELIGIOUS INSTITUTES.

1425 St Francis founds the monastery called Oblates, or Collatines, March 9.
1436 The Order of the Minims is founded by St Francis of Paula, April 2.
The Hermits of St Jerom founded, June 1.
1439 The decree of Union formed at Florence, Oct. 23.
1453 Constantinople taken by Mahomet II, April 5, 2.

SIXTEENTH AGE OF THE CHURCH.

POPES.

A.D.	
1503	Alexander VI.
1503	Pius III.
1503	Pius III.
1503–1513	Julius II. Ap. 2. Aug. 7.
1513–1521	Leo X. Mar. 6. Ap. 2.
1522–1523	Adrian VI. May 10.
1523–1534	Clement VII. July 5.
1534–1549	Paul III. July 31.
1550–1555	Julius III.
1555	Marcellus II. Feb. 13.
1555	Aug. 7.
1555–1559	Paul IV. May 5. August 7. Nov. 4.
1559–1565	Pius IV. May 5. Nov. 4.
1566–1572	St Pius V. March 7. May 5. Nov. 4.
1572–1585	Gregory XIII. Feb. 5. May 26. Oct. 10. Nov. 4.
1585–1590	Sixtus V.
1590–1590	Urban VII.
1590–1591	Gregory XIV.
1591–1591	Innocent IX.
1592	Clement VIII.

KINGS OF ENGLAND.

1509	Henry VII.
1547	Henry VIII. May 5.
1553	Edward VI.
1558	Mary.
	Elizabeth, M. F. p. 627.
	Mary Stuart, May 5.

KINGS OF FRANCE.

1515	Louis XII.
1547	Francis I.
1559	Henry II.
1560	Francis II.
1574	Charles IX.
1589	Henry III.
	Henry 4.

COUNCILS.

1542–1564	Of Trent, Gen. July 31, Oct. 9. Nov. 4.

SACRED & ECCLESIASTICAL WRITERS.

A. D.

1507 St Francis of Paula, Ap. 2.
1517 Card. Ximenes.
1515 John Trithemius.
1527 Jacobetius.
1527 James Hochstrat.
1534 Card. Cajetan.
1535 John Fisher, Nov. 4.
1535 Thomas More, Nov. 4.
1536 Erasmus.
1539 Lonspergius, Nov. 15.
1541 Santes Pagninus.
1543 Ekius.
1550 St John of God, Mar. 8.
1550 Lippomanus, Int. Disc.
1552 Ambrosius Catharinus.
1588 Alphonsus a Castro.
1558 Card. Pole, July 31. Nov. 4.
1560 Vega.
1560 Melchior Cano, Nov. 4. Oct 10.
1563 Lewis Blosius, Nov. 15.
1563 Richard Smith, *vide* Dodd.
1569 Ven. John d'Avila, March 8.
1569 Sixtus Senensis.
1576 Cornelius Jansenius of
1578 Surius. (Gant.
1579 Card. Hosius.
1581 Richard Bristow, *vide* Dodd.
1581 Nicholas Sanders, *vide* Dodd.
1581 Edmund Campion.
1582 St Teresa, Oct. 15.
Baltasar Alvarez, July 3. Oct. 15.
1583 Maldonat.
1584 St Charles Borromæus, Nov. 4.
1585 Salmeron.
1586 Navarrus.
1588 Lewis of Granada, Oct. 9.
1590 Bartholemew de Martyribus.
1593 Toletus.
1594 William Allen.
1594 William Reynolds, *vide* Dodd
1595 St Philip Neri.
1598 Arias Montanus.
1598 Thomas Stapleton, *vide* Dodd.
1598 William Sheprey, *vide* Dodd.
1599 Robert Turner, *vide* Dodd.
1600 Lewis Molina.
Dominic Soto, Mar. 8.
Peter Soto.
Alphonsus Rodriguez, July 31.

SAINTS.

The following were remarkable for their sanctity in this age.

St Jane, Q. of France, Feb. 4.
St John of God, Portugal, March 8.
St Francis of Paula, April 2.
St Paschal Baylon, Spain, May 17.
St Felix of Cantalicio, Italy, May 21.
St Philip Neri, Florence, May 26.
St Aloysius Gonzaga, Castiliogne, June 21.

SAINTS—continued.

MM. of Gorcum, July 9.
St Jerom Emiliani, Venice, July 20.
St Ignatius of Loyola, July 31.
St Cajetan of Thienna, Aug. 7.
St Catharine of Genoa, Sep. 14
St Thomas of Villanova, Sep. 18.
St Lewis Bertrand, Spain. Oct. 9
St Francis Borgia, Spain, Oct. 10.
St Teresa, Spain, Oct. 15.
St Peter of Alcantara, Oct. 19.
St Charles Borromæo, Nov. 4.
St Andrew Avellino, Nov. 10.
St Stanislas Kostka, Poland, Nov. 13.
St John of the Cross, Spain, Nov. 24.
St Francis Xavier, Navarre, Dec. 3.
B. John Marinoni, Venice, Dec. 13.

HERETICS.

A. D.
1504 The Brothers of Bohemia.
1518 Luther, Aug. 28.
1518 Melancthon, M. F. p. 612.
1518 Carlostadt.
1518 Zuinglius.
1523 Le Clerc.
1524 Œcolompadius, Aug. 4. Mov. F. p. 611.
1525 Anabaptists, Mov. F. p. 626, &c.
1525 Muncer, Chief of Anabaptists.
1526 Sacramentarians.
1527 Ubiquitarians.
1527 Faber.
1529 The Lutherans are called Protestants.
1528 Bucer.
1531 Michal Servetus, Chief of the Antitrinitarians.
1534 John of Leyden, Anabaptist.
1535 Calvin, Aug. 28. M. F. p. 612, &c.
1553 Servetus, M. F. p. 613. John a Lasco, Mov. F. p. 625.
1550 Osiander.
1558 Valentine Gentilis, Mov. F. p. 614.
1561 Faustus Socinus, Mov. F. p. 618, &c.
1562 Episcopalians—Presbyterians.
1568 Puritans.
1583 Robert Brown.
1590 Blandrata, Mov. Feasts, p. 616, &c.
Baius, July 19.

EVENTS.

PERSECUTIONS.

Many Catholics suffer the loss of their goods, imprisonment, and death, on account of their religion, in England, from 1577 to 1684. See *Miss. Priests.*

CONVERSION OF NATIONS.

St Francis Xavier preaches in the Indies, Dec. 3.
The Conversion of the Chinese, Feb. 5.
On the Martyrs of China and Japan, Feb. 5.
A solemn embassy of obedience, from three Kings of Japan, to Pope Gregory XIII., Feb. 5.
On the sects in China, Dec. 3.
St Lewis Bertrand preaches in America, Oct. 9.

DOCTRINE & DISCIPLINE.

Eucharist, March 8.
Mass, March 8. May 26.
Confession, March 8. April 2.
Viaticum, May 26.
Extreme Unction, March 8. May 26.

RELIGIOUS INSTITUTES.

A. D.
1500 The Order of the Nuns of the Annunciation of the Blessed Virgin, instituted.
St Jerom Æmiliani founds the Congregation of Regular Clerks, July 20.
1540 The Society of Jesus was approved by Paul III., July 31. Dec. 3.
1540 The Order of Charity, founded by St John of God, March 8.
1551 The Reformation of the Franciscans or Capuchins, April 24.
1562 The Constitutions of St Teresa, for the Reformation of the Carmelites, is approved, Oct. 15.
1564 The Congregation of Oratorians founded by St Philip Neri, May 26.
On the Congregation of Regular Clerks, Aug. 7.
St Camillus founds an Order, July 14.
The Order of Theatins, Aug. 7.
1567 Pope Pius V. condemns 76 propositions under the name of Baius.
1568 Cardinal Allen founds the English College at Doway.

MISCELLANEOUS SUBJECTS.

A. D.
1571 The Turks are defeated in the battle of Lepanto, May 5.
Architecture in churches, Aug. 25. Nov. 18.
Description of churches, Nov. 9.
On the Calendar, Jan. 1. Oct. 15.
On the Arabic cyphers, Oct. 15.
On the Invention of Printing, Dec. 3.

SEVENTEENTH AGE OF THE CHURCH.

POPES.

A. D.
1605 Clement VIII., Feb. 13. Jan. 23. Jan 29. Mar. 7.
1605 } Leo XI., Feb. 13.
1605 }
1605 } Paul V., Jan. 29. Feb. 4. May 7.
1621 }
1621 } Greg. XV., Feb. 4, 13.
1623 }
1623 } Urban VIII., Feb. 4.
1644 } March 8. July 19.
1644 } Innocent, X., July 17.
1655 }

A. D.
1655 } Alexander VII., June
1667 } 15. July 9. Sept. 18.
1667 } Clement IX.
1669 }
1670 } Clement X., Jan. 23.
1676 }
1676 } Innocent XI., Nov. 24
1689 }
1689 } Alexander VIII., Mar.
1691 } 8. May 17.
1291 } Innocent XII., Ap. 8.
1700 } June 10. Nov. 24.

KINGS OF ENGLAND.

1603 Elizabeth.
1625 James I., Jan. 29.
1649 Charles I., May 26.
Commonwealth.
1684 Charles II.
1688 James II.
William III.

KINGS OF FRANCE.

1610 Henry IV.
1643 Louis XIII.
Louis XIV.

ECCLESIASTICAL WRITERS.

A. D.
1604 Vasquez.
1604 Richard Hall, vid. Dodd.
1610 Laurence Scupoli, Nov. 10.
1610 Robert Passons, vid. Dodd.
1612 Richard White, vid. Dodd.
1613 William Estius, July 9.
1613 George Blackwell, vid. Dodd.
1616 John Pitts. (Dodd.
1618 Gregory Martin, vid.
1618 Card. Perron, Jan. 29.
1618 Richard Stonyhurst, vid. Dodd.
1619 Card. Baronius, May 26. Nov. 4.
1620 Alvarez de Paz. July 31. Oct. 15.
1621 Card. Bellarmin, Jan. 27.
1621 Lessius.
1621 Arcudius. (29.
1622 St Francis de Sales, Jan.
1622 Thomas Worthington, vid. Dodd. (Dodd.
1622 Thomas Wright, vid.
1624 Martin Becanus.
1624 Lewis de Ponte, July 31.
1625 Antonio de Dominis.
1626 Comitolus.
1626 Thomas More, vid. Dodd.
1629 Card. Berulle, May 26.
1629 Thomas Lemos.
1631 Sirmondus.
1632 Richard Gibbons, vid. Dodd.
1633 Edward Weston, vid. Dodd. (Dodd.
1634 Richard Brougton, vid.
1636 Tirinus.
1636 John Jones, vid. Dodd.
1637 Corn. a Lapide.

A D.
1638 Corn. Pantenius of Ypres, Nov. 7.
1639 William Wright, vide Dodd.
1640 Edmund Stratford, vid. Dodd.
1640 Thomas Fitzherbert, vid. Dodd.
1641 David Baker, vid. Dodd.
1641 John Floyd, vid. Dodd.
1641 Matthew Kellison, vid. Dodd.
1643 De Lugo.
1643 Anthony Champney, vide Dodd.
1645 Alvarez.
1649 Sylvius.
1651 Pet. Dupuy.
1652 Michael Alford, vide Dodd.
1652 Petavius.
1655 Menochius.
1655 Richard Smith, vid. Dodd.
1656 James Dupuy.
1656 Robert Jenison, vid. Dodd.
1659 Morinus.
1661 Walton Polygl.
1662 Pet. de Maria.
1662 Pet. Paschal.
1663 Pet. Theophilus, Raynaldus.
1665 Holden.
1665 Bollandus.
1667 Philip Labbe.
1669 Leo Allatius.
1669 } Fratres Wallemburgen-
1675 } ses.
1672 Godeau.
1674 Arnold D'Andilly.
1674 Bonacina.

ECCLESIASTICAL WRITERS—continued.

1674 Hugh Cressy, vid. Dodd
1676 Henry de Valois.
1676 Thomas White, vid Dodd.
1677 Suarez.
1679 Combefis.
1680 Christopher Davenport, vid. Dodd.
1684 Saci.
1685 D'Acheri.
1685 Cabasutius.
1686 Cotelier.
1586 L. Maimbourg.
1688 Thomas Ward, vid. Dodd.
1688 Thomas Godden, vid. Dodd.
1690 Hermant.
1694 Antony Arnauld.
1695 Thomassin.
1695 Peter Nicole.
1698 Tillemont.
1699 Anthony Pagi.
1699 Card. d'Aguirre.
1700 Abbé de Rancé, Ap. 29.

SAINTS.

The following were remarkable for their sanctity in this Age.

St Francis of Sales, Jan. 29.
The MM. of Japan, Feb. 5.
St Turibius Leon, March 23.
St Fidelis, M. Sigmaringen, Ap. 24.
St Mary Magdalen of Pazzi, May 25.
St Gr. Lewis Barbadigo, Venice, June 15.
St John Francis Regis, Languedoc, June 13.
St Camillus de Lellis, July 14.
St Vincent of Paul, Gascony, July 19.
St Francis Solano, Spain, July 14.
St Jane Frances de Chantal, Burgundy, Aug. 21.
St Joseph Calasanctius, Spain, Aug. 27.
St Rose of Lima, Aug. 30.
St Joseph of Cupertino, Naples, Sept. 18.

HERETICS.

A. D.
1603 Arminius, Aug. 28.
1603 Gomar.
1611 Vorstius.
1618 Scots Presbyterians.
1623 The Illuminated.
1638 Corn. Jansenius, July 19. Nov. 7.
1638 Cyrillus Lucaris.
1655 George Fox, Mov. F. p. 629.
A. D.
1655 Preadimites.
1670 Spinosa.
1678 Swicker, mov. f. p. 634.
1687 Molinos, Nov. 24.
Bayle.
Richer.
Molindus.
Claude.
Jurieu.

EVENTS.

CONVERSION OF NATIONS.

A. D.

On the Origin and Conversion of the Americans, Aug. 30.

The inhabitants of Brasil are converted by F. Joseph Anchietta, &c. Feb, 5.

The country of Paraguay is converted by the Jesuits.

1641 The *Augustinus* of Jansenius was condemned by Urban VIII.

1654 The five propositions extracted from Jansenius's book, were censured by Innocent X.

1656 These decrees were confirmed by Alexander VII.

1687 Innocent XI. condemns 68 propositions extracted from Molinos' book.

1699 The book entitled, the Maxims of the Saints, censured and condemned.

RELIGIOUS INSTITUTES.

1603 The Carmelite Nuns settle in France, Aug. 30.

1604 The Order of the Celestial Annunciades established, Feb. 4.

1610 The Order of the Visitation is founded by St Francis de Sales, Jan. 29. Aug. 21.

1611 The French Oratory is founded by Card. Berulle, May 26.

1617 The Congregation of the Mission founded by St Vincent of Paul, July 19.

1617 The poor regular Clergy of the pious schools, founded by St John Calasanctius, July 31. Aug. 27.

1642 The Seminary of St Sulpice instituted, May 26.

1643 The Eudists founded, May 26.

1664 The reform of La Trappe, April 29.

Mass, Viaticum, and Extreme Unçion, March 23.

EIGHTEENTH AGE OF THE CHURCH.

POPES.

A. D.		A. D.	
1721	Clement XI., May 21. July 19.	1740 1758	Benedict XIV. Feb. 13.
1721 1724	Innocent XIII.	1758 1769	Clement XIII.
1724 1730	Benedict XIII., July 19.	1769 1774	Clement XIV.
1730 1740	Clement XII., Feb. 13.	1775 1799	Pius VI.
		1800	Pius VII.

KINGS OF ENGLAND.

1714	Q. Anne.	1760	George II.
1727	George I.		George III.

KINGS OF FRANCE.

1715	Lewis XIV. Le Grand.	1793	Lewis XVI.
1774	Lewis XV. Le bien Aimé.		

COUNCILS.

1725 Rome, under Pope Benedict XIII.

ECCLESIASTICAL WRITERS.

1702	Genet.	1707	Mabillon, Aug. 20.
1704	John Gother.	1709	Mauduit.
1704	Bossuet, Nov. 24.	1709	Papin.
1704	Bourdaloue.	1709	Ruinart.
1704	Cardinal Norris.	1710	Flechier.
1706	Baillet.	1712	Richard Simon.
1707	John Sergeant, *vide* Dodd.	1713	Juenin.
1707	Mills.	1715	Helyot.

ECCLESIASTICAL WRITERS—continued.

A. D.
1715 Lami.
1715 Fenelon, Nov. 24.
1715 Witassa.
1715 Sylvester Jenlis, *vide* Dodd.
1717 Carrieres.
1718 Habert.
1720 Dupin.
1720 Renaudat.
1721 Huet.
1723 Fleury.
1723 Pouget.
1724 Natalis Alexander.
1725 Semelier.
1727 Marsollier.
1728 Van Esper.
1728 Maselef.
1728 Pontas.
1729 Houdry.
1729 Tournely.
1730 Robert Manning, *vide* Dodd.
1734 Babin.
1735 Edward Hawarden, *vide* Dodd.
1736 Gibert.
1737 Cardinal Bissy.
1738 Robert Witham, *vide* Dodd.
1739 Turnemin.
1740 Argentré.
1741 Montfaucon.
1741 P. Colonia.
1742 Drouin.
1742 Massilon, August 20.
1753 Hericourt.
1753 Langret.
1756 Concina.
1757 Calmet.
1758 Benedict XIV.
1761 Cellier.
1764 Sevay.
1765 L'Avocat.
1769 Sheffmacher.
1770 Collet.
1770 Macquer.
1773 Alban Butler.
1774 Girardeau.
1775 Bullet.
1781 Challoner.
1782 Berthier.
1783 Houbigant.
1683 Kennicot.
1790 Bergier.

SAINTS.

Martyrs in China, Feb. 5.
Though many have died in the odour of sanctity, since the beginning of this Age, none of them have yet been canonized.

HERETICS.

1729 Clark, M. F. p. 638.
Quesnel, July 19.
1770 Justinus Febronius, *alias* Hontheim.
1786 Scipio de Ricciis (Bishop of Pistoria.)
On Voltaire, Rousseau, and the Deists, Atheists, Illuminated, and other enemies of all religion and civil government, See l'Abbé Barruel.

EVENTS.

CONVERSION OF NATIONS.

A. D.

On the Conversion of China, Feb. 5.

On the Propagation of the Gospel in China, and other parts of the East. See the *Lettres Edifiantes et curieuses.*

DOCTRINE & DISCIPLINE.

1705 Clement XI. publishes the Constitution *Vineam Domini*, against the Jansenists.

1708 Clement XI. condemns Quesnel's book on Moral Reflections; and, in 1713, by his Constitution *Unigenitus*, censures 101 propositions extracted from it.

1753 Pope Benedict XIV. publishes the Rules to be observed in the English Missions.

1773 The Bull of Pope Clement XIV., for the suppression of the Jesuits, was published and put in execution in France.

1790 The Civil Constitution of the Clergy published by the National Convention in France.

PERSECUTIONS.

1792, &c. The Church of France was illustrated by the glory of its Martyrs, the first fruits of whom were offered, Sep. 2.

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A

TABLE

OF THE

NAMES & TITLES OF THE CONFESSORS, MARTYRS, &c.

CONTAINED IN

ALBAN BUTLER'S LIVES OF THE SAINTS:

ARRANGED IN THE ORDER OF CHRONOLOGY.

FEASTS of our SAVIOUR, of the BLESSED VIRGIN, &c.

Jan. 1. The Circumcision of our LORD.
6. The Epiphany of our LORD.
18. St Peter's Chair at Rome.
25. The Conversion of St Paul.
Feb. 2. The Purification.
22. The Chair of St Peter at Antioch.
Mar. 25. The Annunciation of the Blessed Virgin Mary.
May 8. The Apparition of St Michael the Archangel.
July 2. The Visitation of the Blessed Virgin.
26. St Anne, Mother of the Blessed Virgin.
Aug. 1. St Peter's Chains.
1. The seven Machabees and Mother, MM.
5. The Dedication of St Mary, ad Nives.
6. The Transfiguration of our LORD.
15. The Assumption of the Blessed Virgin.
29. The Decollation of St John Baptist.
Sept. 8. The Nativity of the Blessed Virgin.
8. The Festival of the holy Name of the Virgin Mary.
29. The Dedication of St Michael.
Oct. 1. The Festival of the Rosary.
2. The Feast of the Holy Angel-Guardians.
Nov. 1. All Saints.
2. All Souls.
9. The Dedication of St John Lateran.
18. The Dedication of the Churches of SS. Peter and Paul at Rome.
21. The Presentation of the Blessed Virgin Mary.
Dec. 8. The Conception of the Blessed Virgin Mary.
25. The Nativity of Christ.

FIRST CENTURY.

	Names of SS.	*Titles*	*Natives of*	*Died.*
Jan.	4. S. Titus	Disciple of S. Paul		
	24. S. Timothy	B. of Ephesus, M.	Lycaonia	
Feb.	16. S. Onesimus	Disc. of S. Paul	Phrygia —	95
	24. S. Matthias	Apostle		
Mar.	17. S. Joseph	Of Arimathea		
	19. S. Joseph	Spouse of B. V.		
Apr.	25. S. Mark	Evangelist		
	25. S. Anianus	2d B. of Alexandria	—	86
	26. S. Cletus	Pope and Martyr	—	89
	28. S. Vitalis	Martyr —	Italy —	62
May	1. S. Philip	Apostle —	Bethsaida	
	1. S. James	Apostle —	Galilee	
	6. S. John before	the Latin-gate —	—	95
	9. S. Hermas		Rome	
	12. SS. Flavia Domitilla, SS. Nereus and Achillas	—	Rome —	95
	19. S. Pudentiana	Virgin —	Rome	
	31. S. Petronilla	Virgin		
June	6. S. Philip	the Deacon —	Cæsarea in Palestine	
	8. S. Maximinus	1st B. of Aix in Prov.		
	11. S. Barnabas	Apostle —	Cyprus	
	19. SS. Gervasius and Protasius	Martyrs		
	24. S. John Baptist	Precursor of the Messiah		
	24. MM. of Rome under Nero	—	—	64
	29. SS. Peter & Paul	Apostles —	Bethsaida, Tarsus	65
July	2. S. Processus, &c.	Martyrs —	Rome	
	20. S Joseph Barsabas	Confessor		
	21. S. Praxedes	Virgin —	Rome	
	22. S. Mary Magd.	Penitent		
	23. S. Apollinaris	Bishop —	Ravenna	
	25. S. James the Great	Apostle —	Bethsaida	
	28. SS. Nazarius and Celsus	Martyrs —	—	68
	29. S. Martha	Virgin —	Bethania	
Aug.	3. S. Nicodemus			
	3. S. Gamaliel			
	24. S. Bartholomew	Apostle —	Galilee	

	Names of SS.	Titles.	Natives of	Died.
Sep. 15.	S. Nicomedes	Martyr —	Rome —	90
	21. S. Matthew	Apostle and Evangelist	Galilee	
	23. S. Linus —	Pope and Martyr		
	23. S. Thecla —	Virgin and Martyr	Lycaonia	
Oct.	3. S. Dyonisius	Areop. B. of Athens, M.		
	18. S. Luke —	Evangelist —	Antioch	
	28. S. Simon the Zealot	Apostle —	Galilee	
	28. S. Jude —	Apostle —	Galilee	
Nov.	22. S. Philemon, &c.	—	Colossa, Phrygia	
	30. S. Andrew	Apostle —	Bethsaida	
Dec.	21. S. Thomas	Apostle —	Galilee	
	26. S. Stephen	the 1st Martyr		
	27. S. John —	Apostle and Evangelist	Galilee —	100
	28. The Holy Innocents	Martyrs —	Bethleem	

SECOND CENTURY.

	Names of SS.	Titles.	Natives of	Died
Jan.	5. S. Telesphorus	B. of Rome, M.	Greece	
	8. S. Apollinaris	Apolog. B. of Hierapolis Phrygia		
	11. S. Hyginus	Pope and Martyr —	—	142
	26. S. Pollcarp	B. of Smyrna, M. —	—	166
Feb.	1. S. Ignatius	B. of Antioch, M. —	—	107
	15. S. Faustinus, &c.	Martyrs —	Brescia —	121
	18. S. Simeon	B. of Jerusalem, M. —	—	104
April	1. S. Melito	Bishop of Sardes	Lydia	
	6. S. Sixtus I.	Pope and Martyr		
	7. S. Hegesippus	—	—	180
	8. S. Dionysius	of Corinth, B. C.		
	17. S. Anicetus	Pope and Martyr —	—	173
	18. S. Apollonius	Apologist, Martyr	Rome —	186
	22. S. Soter	Pope and Martyr —	—	177
	22. S. Epipodius, &c.	Martyrs —	Lyons —	177
May	3. S. Alexander	Pope and Martyr —	—	119
	26. S. Eleutherius	Pope and Martyr —	Greece	
	26. S. Quadratus	B. of Athens, C.		
June	1. S. Justin	the Philosopher, M.	Samaria —	167
	2. S. Pothinus, B. &c.	Martyrs of Lyons —	—	177
	9. S. Vincent	Martyr		
	10. S. Getulius, &c.	Martyrs		
July	7. S. Pantænus	Father of the Church	Sicily	
	10. The 7 Brothers, & S. Felicitas their Mother, MM.			
	11. S. Pius I.	Pope and Martyr	Aquileia —	157

	Names of SS.	Titles.	Natives of	Died.
July 13.	S. Anacletus	Pope and Martyr	—	107
	17. S. Speratus, &c.	Martyrs		
	18. S Symphorosa, and 7 Sons, Martyrs	—	—	120
Aug.	1. SS. Faith, Hope, and Charity, VV. MM.		Rome	
	22. S. Symphorian	Martyr —	—	178
	28. S. Hermes	Martyr —	—	132
	29. S. Sabina —	Martyr —	Italy —	100
Sept.	4. S. Marcellus, &c.	Martyrs —	—	179
	20. S. Eustachius, &c.	Martyrs —	Rome	
Oct.	19. S. Ptolemy, &c.	Martyrs —	—	166
	23. S. Mark —	B. of Jerusalem, C. —	—	156
	26. S. Evaristus —	Pope and Martyr —	—	112
	29. S. Narcissus —	B. of Jerusalem, C.		
Nov.	7. S. Prosdecimus	1st B. of Padua, C.	Greece —	103
	23. S. Clement —	P. M. —	Rome —	100
Dec.	3. S. Lucius —	King, C. —	England —	182
	6. S. Theophilus	B. of Antioch, C. —	—	190
	18. S. Rufus, &c.	Martyrs —	— —	116

THIRD CENTURY.

	Names of SS.	Titles.	Natives of	Died.
Jan.	3. S. Anterus	Pope —	—	235
	8. S. Lucian	Apostle of Beauvais	France —	290
	12. S. Arcadius	Martyr	Mauritania	
	14. S. Felix	M. Pr. and C.	Nola in Campania	250
	19. S. Marcus	Martyrs —	Persia —	270
	20. S. Fabian	Pope and Martyr	— —	250
	20. S. Sebastian	Martyr —	Narbonne, Gaul	288
	21. S. Fructuosus, &c.	B. of Taragon, MM.	—	259
	24. S. Babylas	B. of Antioch, M.	—	250
	27. S. Julian	1st B. of Mons, C.		
Feb.	1. S. Pionius	Martyr	Smyrna —	250
	5. S. Agatha	Virgin and Martyr	Sicily —	251
	9. S. Apollonia	Virgin and Martyr	—	249
	9. S. Nicephorus	Martyr —	Antioch —	269
	12. S. Eulalea	Virgin and Martyr	Barcelona	
	13. S. Polyeuctus	Martyr —		250 or 257
	14. S. Valentine	Priest and Martyr	Rome	
	18. SS. Leo and Paregorius, Martyrs			
	24. S. Montanus, &c.	Martyrs —	in Carthage —	258
	25. S. Victorinus, &c.	Martyrs —	Corinth —	284
Mar.	3. SS. Marinus and Asterus, Martyrs	—	Cæsarea, Palestine	272

	Names of SS.	*Titles.*	*Natives of*	*Born.*	*Died.*
Mar. 4.	S. Lucius	Pope and Martyr	Rome	—	253
	7. SS. Perpetua and Felicitas,	Martyrs	Carthage	—	203
	12. S. Maximilian	Martyr —	Numidia	—	296
	18. S. Alexander	B. of Jerusalem, Martyr	—		255
	22. S. Paul —	B. of Narbonne			
	28. S. Priscus, &c.	Martyrs —	Palestine	—	260
	30. S. Regulus	1st B. of Senlis			
	31. S. Arcacius	M. B. of Antioch	in Asia Minor		250
Ap.	14. S. Tiburtius, &c.	Martyrs —	—		229
	14. S. Carpus, &c.	B. of Thyatira, Martyrs	—		251
	22. S. Caius —	Pope —	—		296
	22. S. Leonides	Martyr —	—		202
	30. S. Maximus	Martyr —	Asia	—	251
	30. S. Sophia	Virgin and Martyr	Italy		
	30. SS. James, Marian, &c.	Martyrs —	Numidia	—	259
May	1. S. Andeolus	Martyr —	—		208
	1. S. Acius, &c.	Martyrs —	—		290
	10. S. Epimachus	Martyr —	—		250
	14. S. Pontius —	Martyr —	—		258
	15. S. Peter, &c.	Martyrs —	—		250
	18. S. Venantius	Martyr —	Italy	—	250
	22. S. Castus, &c.	Martyrs —	—		250
	24. S. Donatian, &c.	Martyrs —	—		287
	25. S. Urban —	Pope and Martyr —	—		230
	29. S. Cyril —	Martyr			
	29. S. Conon &c.	Martyrs —	Asia	—	275
	30. S. Felix I.	Pope and Martyr —	Rome	—	274
June	3. S. Cecilius	Confessor —	—		211
	5. S. Dorotheus	Martyr —	Tyre	—	284
	9. S. Primus, &c.	Martyrs —	Rome	—	286
	12. S. Basilides, &c.	Martyrs			
	12. S. Onuphrius	Hermit —	Egypt		
	14. S. Rufinus, &c.	Martyrs			
	16. S. Ferreolus, &c.	Martyrs —	—		212
	18. S. Marcus, &c.	Martyrs —	Rome	—	286
	28. S. Irenæus	B. of Lyons, Martyr	Lesser Asia	120	202
	28. S. Potamiana, &c.	Martyrs			
	30. S. Martial	B. of Limoges —	—		250
July	10. S. Rufina and	Secunda, Martyrs	Rome		
	21. S. Zoticus	B. of Comana, Capad. M.	—		204
	24. S. Christina	Virgin and Martyr	Tuscany		
	25. S. Christopher	Martyr —	Lycia		
	27. The 7 Sleepers	Martyrs —	—		250
	28. S. Victor	Pope and Martyr	Africa	—	201
	28. S. Plutarch, &c.	Martyrs —	—		202
	30. SS. Abdon and	Sennen, Martyrs	Persia	—	250

	Names of SS.	Titles.	Natives of	Died.
Aug. 2.	S. Stephen	Pope and Martyr	Rome —	257
5.	S. Memmius	1st B. Apos. of Chalons on Marne	—	290
6.	S. Sixtus II.	Pope and Martyr	—	257
9.	S. Romanus	Martyr —	Rome	
10.	S. Laurence	Martyr —	—	258
11.	S. Tiburtius, &c.	Martyr and Confessor	—	286
11.	S. Susanna	Virgin and Martyr	Rome	
13.	S. Hyppolitus	Martyr —	—	252
13.	S. Cassian	Martyr —	Italy	
14.	S. Eusebius	Priest and Martyr		
18.	S. Manias	Martyr —	—	275
18.	S. Agapetus	Martyr —	Italy	
22.	S. Hippolitus	Bishop and Martyr		
23.	S. Claudius, &c.	Martyrs —	—	285
24.	SS. MM. of Utica	— —	—	258
26.	S. Zephyrinus	Pope and Martyr	Rome —	219
26.	S. Genesius	Comedian, Martyr	Phœnicia —	297
Sept. 1.	12 Brothers	Martyr —	Adrumetum, Africa	258
7.	S. Regina	Virgin and Martyr	—	251
8.	S. Sidronius	Martyr —	Rome	
10.	S. Nemesianus, &c.	Martyrs —	Numidia	
16.	S. Cornelius	Pope and Martyr	—	252
16.	S. Cyprian	Abp. of Carthage, M.	Carthage —	258
17.	SS. Socrates and	Stephen, Martyrs	Britain	
22.	S. Maurice, &c.	Martyrs —	— —	286
25.	S. Firmin	B. of Amiens, Martyr	Navarre —	250
Oct. 1.	S. Piat —	Apostle of Tournay, M.	Benevento —	286
9.	S. Dionysius, &c.	B. of Paris, Martyrs	—	272
14.	Callixtus —	Pope and Martyr	Rome —	222
18.	S. Justin	Martyr	Gaul	
25.	S. Chrysanthus, &c.	Martyrs	Alexandria	
25.	SS. Crispin and	Crispinian, Martyrs	—	287
26.	S. Lucian, &c.	Martyrs —	—	250
30.	S. Marcellus	the Centurion, Martyr	—	298
31.	S. Quintin	Martyr —	Rome —	287
Nov. 1.	S. Benignus	Priest and Martyr	—	272
1.	S. Mary	Martyr	Rome	
1.	S. Austremonius	Confessor		
2.	S. Victorinus	Bishop and Martyr	—	290
3.	S. Papoul	Martyr		
10.	S. Trypho, &c.	Martyrs —	—	250
13.	S. Mitrius	Martyr —	Aix in Province	
15.	S. Eugenius	Martyr —	—	275
17.	S. Greg. Thaumat.	Bishop and Confessor	Neocæsarea, Pontus	270
17.	S. Dionysius	Abp. of Alexandria, C.	—	265
18.	S. Alpheus, &c.	Martyrs	Palestine	

	Names of SS.	*Titles.*	*Natives of*	*Died.*
Nov. 19.	S. Portian	Pope and Martyr	—	235
19.	S. Barlaam	Martyr —	Antioch	
22.	S. Cecily	Virgin and Martyr	Rome —	230
24.	S. Chrisogonus	Martyr —	Rome	
29.	S. Saturninus	B. of Toulouse, Martyr	—	257
Dec. 4.	S. Barbara	Virgin and Martyr	—	235
4.	S. Clement of	Alexandria, F. of the Ch.	Athens	217
9.	The 7 Martyrs at	Samosata —	—	297
11.	S. Fuscian, &c.	Martyrs —	—	287
12.	S. Epimachus, &c.	Martyrs —	—	250
18.	S. Gatian	1st B. of Tours, C.		
19.	S. Nemesion	Martyr —	—	250
22.	S. Ischyrion	Martyr —	—	253
23.	S. Victoria	Virgin and Martyr	Rome —	250
23.	Ten Martyrs	of Crete		
25.	S. Eugenia	Virgin and Martyr	—	257
26.	S. Dionysius	Priest and Confessor	—	269
31.	S. Columba	Virgin and Martyr	—	273

FOURTH CENTURY.

	Names of SS.	*Titles.*	*Natives of*	*Born.*	*Died.*
Jan. 2.	S. Macarius	Anchoret —	Alexandria —		394
3.	S. Peter Balsam	Martyr —	Palestine —		311
5.	S. Syncletica	Virgin —	Alexandria		
7.	S. Lucian —	Priest and Martyr	Samosata in Syria		312
14.	S. Hilary	Bishop of Poictiers	Poictiers in France		368
14.	S. Barbasceminus, &c.	Martyrs —	Persia —		346
15.	S. Paul —	1st Hermit —	L. Thebais, Egypt	229	342
16.	S. Marcellus	Pope and Martyr	—		340
16.	S. Macarius the elder	—	Upper Egypt	300	390
17.	S. Antony	Ab. Patron of Monks	Coma, Low. Egy.	251	356
21.	S. Agnes —	Virgin and Martyr	—		304-5
22.	S. Vincent	Martyr —	Saragossa, Spain		304
25.	SS. Juventin and	Maximin, MM.	—		363
Feb. 3.	S. Blase	B. of Sebaste, M.	—		316
4.	SS. Phileas and				
	Philoromus	B. of Thmuis, MM.	Thmuis, Egypt		306
10.	S. Soteris	Virgin and Martyr			
11.	S. Saturninus, &c.	Martyrs —	—		304
12.	S. Meletius	Patriarch of Antioch	—		381
16.	S. Elias, &c.	Martyrs	at Cæsarea		309
19.	S. Tyrannio, &c.	Martyrs —	in Phœnicia		304-10

	Names of SS.	Titles.	Natives of	Born.	Died.
Feb 20.	S. Sadoth, &c.	B. of Seleucia, MM.	Persia	—	342
21.	S. Daniel, &c.	Priest and Martyr	Persia		344
23.	S. Serenus	A Gardener, M.	Greece	—	307
26.	S. Alexander	Pat. of Alexandria, C.	—		326
Mar. 5.	S. Adrian of Palestine,	Martyr	—		309
7.	S. Paul	Anchoret	—		330
8.	S. Apollonius, &c.	Martyrs	—		311
9.	S. Pacian	B. of Barcelona, C.			
10.	The 40 Martyrs	of Sebaste	—		320
14.	S. Acepsimas, &c.	Martyrs —	—		380
15.	S. Abraham, &c.	Hermit	Mesopotamia		370
17.	MM. at Alexandria	—	—		392
18.	S. Cyril	Abp. of Jerusalem, C.	Jerusalem	315	386
21.	S. Serapion	B. of Thmuis, Egypt			
21.	S. Serapion	The Sindonite	Egypt	—	388
22.	S. Basil	Priest and Martyr	Ancyra		362
22.	S. Lea —	Widow	Rome	—	384
24.	S. Irenæus	B. of Sirmium, M.	—		304
27.	S. John of Egypt	Hermit	Egypt	305	394
29.	S. Jonas, &c.	Martyrs —	—		327
29.	S. Mark	Bishop of Arethusa	Syria		
April 2.	S. Apian	Martyrs	Lycia —	216	306
2.	S. Theodocia	Virgin and Martyr	Tyre	290	308
3.	S. Agape, &c.	Martyrs	Thessalonica		304
6.	120 Martyrs of	Hadiabena —	Persia —		345
7.	S. Aphraates	Anchoret	Persia		
8.	S. Adesius	Martyrs —	Lycia —		306
9.	Roman Captives	Martyrs in Persia	—		362
10.	S. Bademus	Abbot and Martyr	Bethlapeta, Persia		376
12.	S. Sabas, the Goth	Martyr —	—		372
12.	S. Julius	Pope and Confessor	Rome		352
12.	S. Zeno	B. of Verona, C.	Africa —		380
16.	18 Martyrs and	S. Encratis, V. M.	Portugal		304
17.	S. Simeon, &c.	B. of Ctesiphon, MM.	Persia —		341
22.	S. Azades, &c.	Martyrs	Persia —		341
23.	S. George	Martyr —	—		303
25.	S. Phœbadius	Bishop of Agen	Gaul —		392
25.	S. Kebius	Bishop	England		
26.	S. Marcellinus	Pope and Martyr	—		304
27.	S. Anthimus, &c.	Bishop and Martyrs	Nicomedia		303
28.	S. Didymus, &c.	Martyrs —	—		304
28.	S. Pollio, &c.	Martyrs	Pannonia		304
May 2.	S. Athanasius, P. of Alex.	D. of the Church,	Alexandria	296	373
3.	The Invention of the Holy Cross		—		326
4.	S. Monica	Widow —		332	387
8.	S. Victor	Martyr —	—		303

	Names of SS.	Titles.	Natives of	Born.	Died.
May 9.	S. Greg. Nazianzen	D. of the Church, B. C.	Cappadocia		389
10.	S. Gordian	Martyr —	—		369
12.	S. Pancras	Martyr —	—		304
13.	S. Servatius	Bishop of Tongres	—		384
14.	S. Boniface	Martyr —	—		307
14.	S. Pachomius	Abbot	Egypt	292	348
18.	S. Theodotus, &c.	Martyrs —	Galatia —		303
18.	S. Potamon	M. B. of Heraclea	—		341
22.	S. Basiliscus	Pr. of Comana, C. M.	—		312
25.	S. Maximus, &c.	Martyrs			
27.	S. Julius	Martyr —	—		302
29.	S. Maximinus	B. of Triers, C.	France —		349
29	S. Sisinnus, &c.	Martyrs —	—		397
31.	S. Cantius, &c.	Martyrs —	—		304
June 1.	S. Pamphilus	Priest and Martyr	Berytus —		309
2.	S. Marcellinus, &c.	Martyrs —	Rome —		304
2.	S. Erasmus	Bishop and Martyr	—		303
4.	S. Quirinus	Bishop and Martyr	—		304
4.	S. Optatus	B. of Milevum, C.	Africa —		384
5.	S. Illidius	Bishop and Confessor	—		385
7.	S. Paul —	B. of Constance, M.	Thessalonica		350
9.	S. Pelagia	Virgin and Martyr	—		311
14.	S. Basil	Abp. of Cæsaræa, C.	Cappadocia	329	379
15.	S. Vitus or Guy, &c.	Martyrs —	Sicily		
16.	S. Cyr, &c.	Martyrs —	—		304
17.	S. Nicander, &c.	Martyrs —	—		303
17.	S. Prior	Hermit —	Egypt		
21.	S. Eusebius	B. of Samosata, M.	—		379
22.	S. Alban	Proto-M. of Britain	England —		303
26.	S. John and Paul	Martyrs —	—		362
July 1.	S. Julius, &.	Martyrs —	England —		303
3.	S. Phocus	Gardener, M.	Pontus —		303
6.	S. Julian	Anchoret	—		370
9.	S. Ephrem	of Edessa. D. of the	Church —		378
11.	S. James	Bishop of Nisibis, C.	Mesopotamia		350
12.	S. Nabor & Felix	Martyrs —	—		304
16.	S. Eustathius	Patriarch of Antioch	Pamphylia		338
18.	S. Philastrius	Bishop of Brescia, C.	—		384
19.	S. Macrina	Virgin —	—		379
20.	S. Justa, &c.	Martyrs	Spain —		304
20.	S. Margaret	Virgin and Martyr	Antioch		
21.	S. Barchadbesciadas	Deacon, M.	Arbela —		354
21.	S. Victor	of Marseilles, M.			
22.	S. Joseph	of Palestine —	—		356
23.	S. Liborius	B. of Mans, C.	Gaul —		397
25.	S. Thea, &c.	Virgins and Martyrs	—		308

	Names of SS.	Titles.	Natives of	Died.
July 25.	S. Cucufas	Martyr	Africa	304
27.	S. Pantaleon	Martyr	—	303
29.	S. Simplicius, &c.	Martyrs	—	303
30.	S. Julitta	Martyr	—	303
Aug. 5.	S. Afra, &c.	Martyrs	—	304
6.	S. Justus & Pastor	Martyrs	—	304
7.	S. Donatus	Bishop of Arezzo	—	361
8.	S. Cyriacus, &c.	Martyrs	—	303
12.	S. Euplius	Martyr	—	304
14.	S. Eusebius	Priest	Rome	
18.	S. Helen	Empress	England	328
19.	S. Timothy, &c.	Martyrs	—	304
21.	S. Bonosus, &c.	Martyrs	—	363
22	S. Timothy	Martyr	—	311
23.	S. Theonas	Abp. of Alexandria, C.	—	309
26.	S. Genesius	Comedian, Martyr	—	303
26.	S. Genesius	of Arles, Martyr	—	300
30.	SS. Felix and	Adauctus, Martyrs	Rome	303
Sept. 2.	S. Justus	Abp. of Lyons, C.	—	390
3.	S. Manstuet	1st Bishop of Toul	—	375
6.	S. Pamba of Nitria,	Abbot	—	385
7.	S. Evurtius	Bishop of Orleans, C.	—	340
8.	S. Adrian	Martyr	—	306
8.	S. Eusebius, &c.	Martyrs	Gaza	
9.	S. Gorgonius, &c.	Martyrs	—	304
11.	S. Protus, &c.	Martyrs	—	304
11.	S. Paphnutius	Bishop and Confessor	Egypt	
15.	S. Nicetas	Martyr		
16.	S. Euphemia	Virgin and Martyr	—	307
16.	S. Lucca, &c.	Martyr	Rome	
18.	S. Methodius	Bishop of Tyre, M.	—	312
18.	S. Ferreol	Martyr	—	304
19.	S. Januarius, &c.	B. of Benevento, MM.	Naples	305
19.	S. Peleus, &c.	Martyrs	Palestine	
26.	S. Cyprian, &c.	Martyrs	—	304
26.	S. Eusebius	Pope, Confessor	—	310
27.	S. Cosman and	Damian, Martyrs	Arabia	303
30.	S. Gregory	Bishop	Armenia	
Oct. 4.	S. Marcus, &c.	Martyrs	—	304
4.	S. Martyrs of	Triers		
4.	S. Ammon	Hermit	Egypt	308
6.	S. Faith	Virgin and Martyr	Agen	
7.	S. Mark	Pope and Confessor	Rome	336
7.	S. Justina	of Padua, V. M.	—	304
7.	SS. Sergius and	Bacchus, Martyrs	Syria	
8.	S. Thais	the Penitent	Egypt	348
9.	S. Domninus	Martyr	—	304

	Names of SS.	*Titles.*	*Natives of*	*Born.*	*Died.*
Oct. 11.	S. Tarachus, &c.	Martyrs —	—		304
13.	S. Faustus, &c.	Martyrs —	—		304
14.	S. Donatian	Bishop of Rheims	—		389
18.	S. Julian Sabas	Hermit			
20.	S. Artemius	Martyr —	—		362
20.	S. Zenobius	Confessor —	Florence		
20.	S. Barsabias, &c.	Abbot and Martyr	—		342
21.	S. Hilarion	Abbot —	Tabatha —		371
22.	S. Philip, &c.	B. of Heraclea, MM.	—		304
22.	S. Mello	Bishop of Rouen, C.			
23.	S. Theodoret	Priest and Martyr	—		362
24.	S. Felix	Bishop and Martyr	—		303
27.	S. Frumentius	B. C. Apos. of Æthiopia			
Nov. 1.	S. Cæsarius	Martyr —	—		300
2.	S. Marcian	Anchoret, Confessor	Cyrus, Syria		387
3.	S. Flour	Bishop and Confessor	—		389
4.	S. Vitalis, &c.	Martyrs —	—		304
8.	The four crowned	Brothers, Martyrs	—		304
9.	S. Theodorus	Martyr —	—		306
9.	S. Mathurin	Priest and Confessor	—		388
10.	S. Milles, &c.	Bishop of Susa, Martyrs	—		341
11.	S. Martin	Bishop of Tours, C.	—		397
11.	S. Mennas	Martyr —	—		304
23.	S. Amphilochius	Bishop of Iconium, C.	—		394
25.	S. Catherine	Virgin and Martyr	Alexandria		
26.	S. Peter	B. of Alexandria, C. M.	—		311
30.	S. Narses, &c.	Bishop and Martyr	—		343
30.	S. Sapor, &c.	Martyrs —	—		339
Dec. 2.	S. Bibiana	Virgin and Martyr	—		363
4.	S. Maruthas	Bishop and Confessor	Syria		
5.	S. Crispina	Martyr —	—		304
6.	S. Nicholas	Archbishop of Myra, C.	Lycia —		342
7.	S. Ambrose	B. C. D. of the Church	—	340	397
9.	S. Leocadia	Virgin and Martyr	Spain —		304
10.	S. Melchiades	Priest —	—		314
10.	S. Eulalia	Virgin and Martyr	Spain		
11.	S. Damasus	Pope and Confessor	Rome —		384
13.	S. Lucy	Virgin and Martyr	Syracusa —		304
14.	S. Spiridion	Bishop and Confessor	Cyprus —		348
15.	S. Eusebius	Bishop of Vercelli	Sardinia —		371
20.	S. Philogonius	Bishop of Antioch, C.	—		322
24.	S. Gregory	of Spoleto, Martyr	—		304
25.	S. Anastasia	Martyr —	—		304
28.	S. Theodorus	Abbot of Tabenna, C.	Upper Thebais	314	367
30.	S. Sabinus, &c.	B. of Assisium, Martyrs			304
30.	S. Anysia	Martyr —	—		304
31.	S. Sylvester	Pope and Confessor	—		335

FIFTH CENTURY.

	Names of SS.	*Titles.*	*Natives of*	*Born.*	*Died.*
Jan. 1.	S. Almachus	Martyr	—	—	404
5.	S. Simeon Stylites	Confessor	Celicia	—	459
8.	S. Severinus	Ab. and Ap. of Noricum	—	—	482
8.	S. Nathalan	Bishop of Aberdeen, C.	Scotland	—	452
10.	S. Paula	Widow	Rome	347	404
15.	S. John Calybite	Recluse	Constantinople		450
15.	S. Isidore	Priest, Hospital of Alex.			403
16.	S. Honoratus	Archbishop of Arles	Gaul	—	429
20.	S. Euthynius	Abbot	Melitine, Armenia		473
21.	S. Epiphanius	Bishop of Pavia			
24.	S. Cadocus	Abbot of Llancarvan	Wales	—	480
27.	S. John Chrysostom	Abp. of Constan. D. of the Church		—	407
28.	S. Cyril	Patriarch of Alexandria		—	444
29.	S. Sulpitius Severus	Pope	—	—	423
31.	S. Marcella	Widow	Rome	—	410
Feb. 4.	S. Isidore	—	Pelusium		
13.	S. Martinianus	Hermit	Cæsarea	350	400
14.	S. Maro	Abbot	—	—	433
14.	S. Abraames	Bishop of Carres		—	422
14.	S. Auxentius	Hermit	Bithynia		470
17.	S. Flavian	Abp. of Constantinople		—	449
21.	S. Flavian	Patriarch of Antioch, C.	Antioch		404
26.	S. Porphyrius	Bishop of Gaza, C.	Thessalonica	360	420
28.	S. Romanus, &c.	Abbot, &c.	—	—	460
Mar. 2.	S. Simplicius	Pope and Confessor		—	483
9	S. Gregory	of Nyssa, B. C.		—	400
13.	S. Euphrasia	Virgin	—	—	410
17.	S. Patrick	B. C. Apostle of Ireland	Kill-patrick		464
22.	S. Deogratias	Bishop of Carthage, C.		—	457
23.	S. Victorian, &c.	Martyrs	—	—	484
27.	S. John	Hermit	Egypt	305	494
28.	S. Sixtus III.	Pope	—	—	440
29.	Armogastes, &c.	Martyrs	Africa	—	457
Ap. 6.	S. Celestine	Pope	Rome	—	432
8.	S. Perpetuus	Bishop and Confessor		—	491
9.	S. Mary	of Egypt, Penitent	Egypt	—	421
11.	S. Leo the Great	Pope	Rome	—	461
16.	S. Turibius	Bishop of Astorga		—	460
20.	S. Serf or Servanus	1st Bishop and Apostle of Orkneys			
25.	S. Macull	Bishop and Confessor	Ireland	—	498
27.	S. Anastasius	Pope and Confessor	Rome	—	401

	Names of SS.	Titles.	Natives of	Born.	Died.
May 1.	S. Brieuc	Bishop and Confessor	England	—	499
1.	S. Amator	Bishop of Auxerre, C.	—	—	418
5.	S. Hilary	Archbishop of Arles, C.	France	401	449
11.	S. Mammertus	Archbishop of Vienne, C.	—	—	477
12.	S. Epiphanius	Archbishop of Salamis, C.	Palestine	310	403
17.	S. Possidius	Bishop of Calama, C.	Africa	—	430
18.	S. Amand	Bishop of Bourdeaux			
23.	S. Julia	Virgin and Martyr	Carthage		
23.	S. Desiderius	Bishop of Langres, M.	—	—	411
24.	S. Vincent	of Lerins, Confessor	Gaul	—	450
28.	S. Caraunus	Martyr —	Gaul		
June 1.	S. Caprais	Abbot —	—	—	430
4.	S. Breaca	Virgin —	Ireland		
4.	S. Nennoca	Virgin —	England	—	467
12.	S. Ternan	Bishop of the Picts			
13.	S. Damhnada	Virgin	Ireland		
20.	S. Bain	Bishop of Terouanne			
22.	S. Paulinus	Bishop of Nola, C.	France	— 353	431
25.	S. Prosper	of Aquitain, Confessor	—	403	463
25.	S. Maximus	Bishop of Turin, C.	—	—	465
25.	S. Agoard, &c.	Martyrs —	—	—	400
26.	S. Vigilius	Bishop of Trent, Martyr	—	—	400
July 4.	S. Sisoes	Anchoret	Egypt	—	429
4.	S. Bolean	Abbot —	Ireland		
6.	S. Palladius	B. C. Apost. of Scotland	Rome	—	450
14.	S. Idus	Bishop	Ireland		
17.	S. Alexius	Confessor —	Rome		
17.	S. Marcellina	Virgin —			
19.	S. Symmachus	Pope —	Rome	—	498
19.	S. Arsenius	Anchoret	Rome	—	449
20.	S. Aurelius	Abp. of Carthage, C.	—	—	423
24.	S. Lupus	Bishop of Troyes, C.	Toul	—	478
24.	S. Declam	Bishop	Ireland		
26.	S. Germanus	Bishop of Auxerre, C.	—	380	448
28.	S. Innocent I.	Pope and Confessor	Albano	—	417
Aug. 3.	S. The Invention of	St Stephen	—	—	415
10.	S. Blaan —	Bishop —	Ireland	—	446
12.	S. Muredach	1st Bishop of Killala	Ireland	—	440
15.	S. Alipius	Bishop and Confessor	Africa	—	429
17.	S. Liberatus, &c.	Martyrs —	—	—	483
23.	S. Appollinaris Sidonius,	B. of Clermont, C.	Lyons	431	482
24.	S. Irchard	Bishop and Confessor,	British		
27.	S. Pæmen	Abbot —	—	—	451
28.	S. Augustine	B. C. D. of the Church	Africa	—	430
28.	S. Julian	Martyr —	Dauphine		
30.	S. Pammachius	Confessor —	Rome	—	410

	Names of SS.	Titles.	Natives of	Born.	Died.
Sept. 1.	S. Firminus 2d	Bishop of Amiens, C.	Gaul	—	400
6.	S. Macculindus	Bishop of Lusk	Ireland	—	497
10.	S. Pulcheria	Virgin and Empress		399	453
11.	S. Patiens	Archbishop of Lyons, C.		—	480
13.	S. Maurilius	Bishop of Angers, C.	Milan		
15.	S. John —	the Dwarf, Anchoret	Egypt		
15.	S. Apor or Evre	Bishop and Confessor	Champagne		486
16.	S. Ninian	Bishop and Confessor	England —		432
19.	S. Eustochius	Bishop of Tours	France —		461
24.	S. Rusticus	Bishop of Auvergne	France —		423
25.	S. Nissen	Abbot	Ireland		
28.	S. Eustochium	Virgin —		—	419
28.	S. Exuperius	Bishop of Toulouse	Aquitain —		409
30.	S. Jerom	Pr. Doct. of the Church	Sdrigni near Aquileia		420
Oct. 4.	S. Petronius	Bishop of Bologna, C.		—	430
8.	S. Keyna	Virgin —	Wales		
21.	S. Ursula, &c.	Martyrs and Virgins	Britain		
23.	S. Severin	Abp. of Cologne, C.		—	400
24.	S. Proclus	Abp. of Constant. C.	Constantinople		447
25.	S. Gaudentius	of Brescia, B. C.		—	420
25.	S. Boniface I.	Pope and Confessor		—	422
30.	S. Asterius	B. of Amasea in Pontus	—		400
Nov. 1.	S. Marcellus	Bishop of Paris, C.	Paris		
9.	S. Benignus	Bishop —		—	468
12.	S. Nilus —	Anchoret, Father of the Church			
13.	S. Brice	Bishop and Confessor	Tours —		444
16.	S. Eucherius	Bishop of Lyons, C.		—	449
17.	S. Anian	Bishop of Orleans, C.	Vienne —		453
21.	S. Gelasius	Pope and Confessor	Rome —		496
24.	S. Cianan	Bishop of Duleck	Ireland —		489
27.	S. Maximus	Bishop of Riez, C.	Provence —		460
27.	S. James Intercisus	Martyr —	Persia —		421
27.	S. Maharsapor	Martyr —	Persia —		421
27.	S. Secundin	Bishop of Dunsaglin	Ireland —		447
Dec. 4.	S. Peter Chrysologus	Abp. of Ravenna, C.	Italy —		450
6.	S. Dionysia, &c.	Martyrs —		—	484
11.	S. Daniel	the Stylite, Confessor		—	494
12.	S. Corentin	Bishop of Qimper, C.	England		
12.	S. Corentin		Britanny —		401
14.	S. Nicasius, &c.	Abp. of Rheims, M.			
17.	S. Olympias	Widow —		368	410
29.	S. Marcellus	Abbot and Confessor		—	486
31.	S. Melania			—	439

SIXTH CENTURY.

	Names of SS.	*Titles.*	*Natives of*	*Born.*	*Died.*
Jan. 1.	S. Fulgentius	Bishop and Confessor	Telepete, Africa	498	533
1.	S. Eugendus	Abbot —	France		510
3.	S. Genevieve	V. Patroness of Paris	Nanterre	422	512
4.	S. Gregory	Bishop of Langres	France —		541
6.	S. Melanius	Bishop of Rennes	France —		531
11.	S. Theodosius	Abbot —	Cappadocia	432	529
11.	S. Salvius	Bishop of Amiens	France		
15.	S. Maurus	Abbot —	—		584
15.	S. Ida or Mida	Virgin and Abbess	Ireland —		569
Feb. 4.	S. Bride	Virgin —	Focard, Ulster, Ireland		
5.	S. Avitus	Archbishop of Vienne, C.	Auvergne		523
6.	S. Vedast	Bishop of Arras	France —		539
9.	S. Theliau	Bishop of Landaff, C.	Wales —		580
10.	S. Scholastica	Virgin	—		543
11.	S. Severinus	Abbot of Agaunum	Burgundy		507
20.	S. Eleutherius	Bishop of Tournay, M.	Tournay, Flanders		532
24.	S. Prætextatus	Abp. of Rouen, Martyr	France		586
27.	S. Leander	Bishop of Seville, C.	Carthagena		596
28.	S. Proterius	Patr. of Alexandria, M.	—		557
Mar. 1.	S. David	Abp. of Caerleon, Patr. of Wales,	Cardiganshire		
1.	S. Albinus	Bishop of Angers, C.	Britany	469	549
2.	Martyrs under the	Lombards			
3.	S. Winwaloc	Abbot —	Britain —		529
6.	S. Fridolin	Confessor —	Ireland —		538
12.	S. Paul	Bishop of Leon, C.	Cornwall, Britain		579
21.	S. Benedict	Ab. Patr. of W. Monks	Norcia		543
28.	S. Gontran	King and Confessor	France	525	593
April 2.	S. Nicetius or Nizer	Abp. of Lyons, C.	Burgundy —		573
5.	S. Tigernach	Bishop and Confessor	Ireland —		550
5.	S. Becan	Abbot	Ireland		
9.	S. Dotto	Abbot —	Orkney		
13.	S. Hermenegild	Martyr —	Spain —		586
15.	S. Paternus	Bishop of Avranches, C.	Poitiers	482	550
15.	S. Ruadhan	Abbot	Leinster —		584
21.	S. Anastasius I.	Patriarch of Antioch	—		598
21.	S. Eingan or Eneon	Confessor	Scotland —		590
23.	S. Ibar or Ivor	Bishop —	Ireland —		500
May 1.	S. Asaph	Bishop and Confessor	—		590
1.	S. Marcou	Abbot of Nantes	Normandy —		558
1.	S. Sigismund	King of Burgundy	Burgundy —		517

	Names of SS.	Titles.	Natives of	Born.	Died.
May 13.	S. John the Silent	Bishop and Confessor	Armenia	454	559
16.	S. Brendan the elder	Abbot of Clonfort	Ireland	—	578
17.	S. Cathan	Bishop and Confessor	Scotland		
27.	S. John	Pope and Martyr	Tuscany	—	526
28.	S. Germanus	Bishop of Paris, C.	France	496	576
June 3.	S. Clotilda	Queen of France	France	—	545
3.	S. Lifard	Abbot —	France		
4.	S. Petroc	Abbot and Confessor	Wales	—	564
6.	S. Gudwall	Bishop and Confessor	Wales		
8.	S. Medard	Bishop of Noyon, C.	France	—	457
8.	S. Godard	Bishop of Rouen, C.	France		
9.	S. Columkille	Abbot —	Ireland	—	521 597
14.	S. Docmael	Confessor			
13.	S. Vauge	Hermit —	Ireland	—	585
16.	S. Aurelian	Archbishop of Arles, C.		—	552
17.	S. Avitus	Abbot	Orleans	—	530
20.	S. Silverius	Pope and Martyr		—	538
21.	S. Aaron	Abbot			
26.	S. Maxentius	Abbot —	Agde	—	515
27.	S. John	of Moutier, Pr. C.	England		
July 1.	S. Gal the First	Bishop of Clermont	France	489	553
1.	S. Calais	1st Abbot of Anille	Auvergne		542
1.	S. Leonorus	Bishop	France		
1.	S. Simeon or Salus	—	Egypt	—	522
1.	S. Thierri	Abbot of Mont. d'Hor	France	—	533
1.	S. Cybar	Recluse		—	581
2.	S. Monegondes	Recluse —	Chartres	—	570
2.	S. Oudoceus	3d Bishop of Landaff	England		
3.	S. Gunthiern	Abbot	Wales		
6.	S. Goar	Priest and Confessor	Aquitain	—	575
6.	S. Moninna	Virgin —	Ireland	—	518
7.	S. Felix	Bishop of Nantes, C.		—	584
13.	S. Eugenius	Bishop of Carthage	Carthage	—	505
16.	S. Elier	Hermit —	Jersey		
17.	S. Ennodius	Bishop of Pavia, C.	Arles	—	521
18.	S. Arnoul	Martyr —		—	534
19.	S. Symmachus	Pope and Confessor	Sardinia	—	514
28.	S. Sampson	Bishop and Confessor	Glammorgansh.	496	564
Aug. 9.	S. Nathy or David	Pr. Patr. of Achonry	Ireland		530
9.	S. Felimy	Bishop of Kilmore	Ireland		
13.	S. Radegundes	Queen of France	France	—	587
16.	S. Mar-carten	Bishop of Cloghor	Ireland	—	506
19.	S. Mochteus	Bishop and Confessor	England	—	535
23.	S. Justinian	Hermit and Martyr	Britany	—	529
27.	S. Cæsarius	Archbishop of Arles, C.		—	470 542
Sept. 3.	S. Simeon Stylites	the Younger —	Antioch	521	592
3.	S. Macnisius	1st Bishop of Connor	Ireland	—	513

	Names of SS.	*Titles.*	*Natives of*	*Born.*	*Died.*
Sept. 6.	S. Eleutherius	Abbot —	—		585
7.	S. Cloud	Confessor —	France	522	560
9.	S. Kiaran	Abbot —	Ireland —		549
10.	S. Finian	Bishop and Confessor	Ireland		
10.	S. Salvius	B. of Albi, Languedoc	—		580
12.	S. Albius	Bishop and Confessor	Ireland —		525
19.	S. Sequanus	Abbot	Burgundy		580
20.	S. Agapetus	Pope and Confessor	Rome —		536
21.	S. Lo	Bishop of Coutances	Normandy		568
25.	S. Barr	1st Bishop of Cork	Ireland		
Oct. 1.	S. Remigius	Abp. of Rheims, C.	France	439	533
5.	S. Placidus, &c.	Martyrs	Rome —		546
5.	S. Galla	Widow —	—		540
8.	S. Pelagia	Penitent —	Antioch		
11.	S. Kenny	Abbot —	Ireland —	527	599
15.	S. Hospicius	Anchoret —	—		580
19.	S. Ethbin	Abbot —	England		
24.	S. Magloire	Bishop and Confessor	Wales		575
27.	S. Elesbaan	King of Æthiopia, C.	—		527
27.	S. Abban	Abbot	Ireland		
29.	S. Chif	Abbot —	—		575
30.	S. Germanus	Bishop of Capua, C.	—		540
Nov. 6.	S. Leonard	Hermit and Confessor	France		
6.	S. Iltutus	Abbot	Wales		
9.	S. Vanne	Bishop of Verdun, C.	—		525
14.	S. Dubricius	Bishop	Britain		
15.	S. Malo	Bishop —	England —		565
17.	S. Gregory	Bishop of Tours, C.	Auvergne —		596
23.	S. Daniel	Bishop and Confessor	England —		545
Dec. 5.	S. Sabas	Abbot —	Cappadocia	439	532
5	S. Nicetius	Bishop of Triers, C.			506
12.	S. Finian	Bishop of Clonard	Ireland —		552
12.	S. Columba	Abbot —	Ireland —		548
3.	S. Servulus	Confessor —	—		590
26.	S. Jarlath	1st Bishop of Tuam	Ireland		
29.	S. Evroul	Abbot and Confessor	Bayeux	517	597

SEVENTH CENTURY.

	Names of SS.	*Titles.*	*Natives of*	*Died.*
Jan. 6.	S. Peter	1st Abbot of St Austin's	Canterbury	
7.	S. Cedd	Bishop of London	Britain —	664
10.	S. Agatho	Pope —	—	682
12.	S. Bennet Biscop	Abbot —	Britain —	690

	Names of SS.	*Titles.*	*Natives of*	*Born.*	*Died.*
Jan. 13.	S. Kentigern	Bishop of Glasgow	Scotland	516	601
16.	S. Fursey	Abbot of Tuam	Ireland	—	650
17.	S. Sulpitius the	Pious, Abp. of Bourges	France	—	644
19.	S. Deicolus	Abbot	Ireland		
22.	S. Anastasius	Martyr —	Persia	—	628
23.	S. Ildefonsus	Archbishop of Toledo		—	667
23.	S. John the Almoner	Pat. of Alexandria, C.	Cyprus	555	619
25.	S. Prix	Bishop of Clermont		—	674
30.	S. Bathildes	Queen of France	England	—	680
30.	S. Aldegondes	Virgin and Abbess	Hainault	630	684
Feb. 2.	S. Laurence	Abp. of Canterbury		—	619
3.	S. Wereburge	V. Ab. Patr. of Chester	England		
6.	S. Amandus	Bishop of Maestricht, C.	Nantes	580	675
8.	S. Paul	Bishop of Verdun, C.		—	649
19.	S. Barbatus	Bishop of Benevento, C.		—	683
20.	S. Mildred and	Milburge, Virgins	England		
21.	S. Gombert	Archbishop of Sens, C.		—	675
21.	S. Pepin of Landen,	Mayor of the Palace to	Clotaire, France		640
24.	S. Ethelbert	King of Kent, Confessor	England	—	616
27.	S. Galmier or Baldomerg,	Locksmith in Lyons,	Lyons	—.	650
Mar. 2.	S. Ceada or Chad	5th B. of the Mercians	Britain	—	673
8.	S. Felix	Bishop and Confessor		—	646
8.	S. Julian	Abp. of Toledo, C.			
11.	S. Sophronius	Patr. of Jerusalem, C.	Damascus		639
12	S. Gregory the Great,	Pope and Confessor	Rome	540	604
17.	S. Gertrude	V. Abbess of Nivelle	France —	626	659
20.	S. Cuthbert	Bishop of Lindisfarne, C.	England —		687
26.	S. Braulia	Bishop of Saragosa, C.		—	646
27.	S. Rupert or Robert,	Bishop of Saltzburg, C.	France		
29.	S. Eustasius	Abbot of Luxeu		—	625
30.	S. John Climachus	Abbot —	Palestine	525	605
April 4.	S. Isidore	Bishop of Seville	Carthagena		636
9.	S. Waltrude	Widow —	France —		686
16.	S Fructuosus	Archbishop of Braga, C.	Spain —		665
18.	S. Laserian	Bishop of Leighlin	Ireland —		638
21.	S. Anastasius	Senacte, Anchoret			
21.	S. Beunor or Beuno,	Abbot of Clynnog	Powis-land		
22.	S. Theodorus	Bishop and Confessor	Siceon —		613
24.	S. Mellitus	Archbishop of Cant.	Rome —		624
24.	S. Bona, &c.	Virgin and Abbess	France —		673
25.	S. Ivia	Bishop			
26.	S. Richarius	Abbot —	France —		645
28.	S. Cronan	Abbot of Roscrea	Ireland —		640
29.	S. Fiachna	Confessor —	Ireland —		630
30.	S. Erkonwald	Bishop of London, C.	England —		675
May 5.	S. Mauront	Abbot —	France —		634
6.	S. Eadbert	Bishop of Lindisfarne, C.		—	687

Names of SS.	Titles.	Natives of	Born.	Died.
May 7. S. Benedict II.	Pope and Confessor	Rome	—	685
8. S. Wiro	Bishop —	Ireland		
10. S. Comgall	Abbot —	Ireland	516	601
10. S. Catalidus	Bishop —	Ireland		
12. S. Rictrudes	Abbot —	France —	614	688
14. S. Carthagh	Bishop of Lismore	Ireland —		638
15. S. Dympna	Virgin and Martyr	Ireland		
15. S. Genebrard	Martyr —	Ireland		
16. S. Honoratus	Bishop of Amiens, C.	France —		660
21. S. Sospis	Recluse —	—		681
23. S. Desiderius	Bishop of Vienne, M.	—		612
26. S. Augustine	Apostle of England	—		604
26. S. Oduvald	Abbot —	Scotland —		698
30. S. Maguil	Recluse —	Ireland —		685
June 3. S. Keivin	Bishop and Confessor	Ireland	498	618
3. S. Genesius	Bishop and Confessor	France —		662
7. S. Colman	Bishop of Dromore, C.	Ireland	516	610
8. S. Clodulphus	Bishop of Metz, C.	—		696
8. S. Syra	Virgin —	Ireland		
9. S. Richard	Bishop of Andria	England		
10. S. Landry	Bishop of Paris, C.	—		650
14. S. Nennus	Abbot			
14. S. Psalmodius	Hermit —	Ireland		
15. S. Landelin	Abbot —	France	623	686
17. S. Botulph	Abbot —	England —		655
17. S. Molingus	Bishop and Confessor	Ireland —		697
19. S. Deodatus	Abbot, Bishop of Nevers	France —		679
20. S. Gobain	Priest and Martyr	France		
20. S. Idalberga	Virgin —	England		
21. S. Meen	Abbot —	Britanny —		617
23. S. Audry	Virgin and Abbess	England —		679
25. S. Moloc	Bishop and Confessor	Scotland		
26 S. Babolen	Monk —			
28. S. Leo II.	Pope and Confessor	Sicily —		683
July 1. S. Gal II.	Bishop of Clermont	France —		650
3. S. Bertran	Bishop of Mans	France —		623
6. S. Sexburga	Abbot —	England		
7. S. Edalburga	Virgin —	England		
8. S. Kilian, &c.	Martyrs —	—		688
9. S. Everildis	Virgin —	England		
18. S. Arnoul	Bishop of Metz, C.	France —		640
21. S. Arbogastus	Bishop of Strasburgh, C.	—		678
22. S. Vandrille	Abbot	France —		666
24. S. Wulfhad, &c.	Martyrs —	England —		670
Aug. 1. S. Peregrinus	Hermit —	Ireland —		643
4. S. Lecanus	Abbot —	Ireland —		622
5. S. Oswald	King and Martyr	England —		642

	Names of SS.	Titles.	Natives of	Born.	Died.
Aug. 8.	S. Hormisdas	Martyr —	Persia		
11.	S. Gery	Bishop of Cambray, C.	Yvois —		619
19.	S. Cumin	Bishop —	Ireland	592	682
20.	S. Oswin	King and Martyr	England —		651
22.	S. Philibert	Abbot —	Gascony —		684
23.	S. Eugenius	Bishop —	Ireland —		618
24.	S. Ouen	Archbishop of Rouen, C.	France —		683
25.	S. Ebba or Tabbs	Virgin —	England —		683
27.	S. Syagrius	Bishop of Autun	Gaul —		600
29.	S. Sabbi	King and Confessor	England —		697
30.	S. Fiaker	Anchoret and Confessor	Ireland —		670
30.	S. Agilus or Aile	Abbot —	—		650
31.	S. Aaidan	Bishop of Lindisfarne, C.	Ireland —		651
Sept. 1.	S. Giles	Abbot —	Athens		
1.	S. Lupus	Archbishop of Sens, C.	Orleans —		623
3.	S. Remaclus	Bishop of Maestricht, C.	Aquitain —		664
4.	S. Ultan	1st Bishop of Ardbracan	Ireland —		659
6.	S. Bees	Virgin —	Ireland		
9.	S. Omer	Bishop and Confessor	—		670
9.	S. Osmanna	Virgin —	Ireland		
12.	S. Eanswide	Virgin and Abbess	England		
13.	S. Eulogius	Patr. of Alexandria, C.	Syria —		608
13.	S. Amatus	Bishop and Confessor	—		690
13.	S. Amatus	Abbot and Confessor	—		627
14.	The Exaltation of the Holy Cross		—		629
15.	S. Aicard	Abbot and Confessor	Poitou —		687
17.	S. Rouin	Abbot —	Ireland —		680
19.	S. Theodore	Abp. of Canterbury, C.	Tarsus —		690
22.	S. Emmeran	Bishop of Poitiers, M.	Poitiers —		653
24.	S. Germer	Abbot —	France —		658
25.	S. Aunaire	Bishop of Auxerre	Orleans —		605
26.	S. Colman Elo	Abbot and Confessor	Ireland —		610
29.	S. Theodota	Martyr —	—		642
30.	S. Honorius	Abp. of Canterbury, C.	Rome —		653
Oct. 1.	S. Bavo	Anchoret, Pat. of Ghent	—		653
1.	S. Wasnulph	Patron of Condé, C.	—		651
2.	S. Leodegarius	Bishop and Martyr	France	616	678
3.	The two Ewalds	Martyrs —	England —		695
4.	S. Aurea	Virgin and Abbess	—		666
4.	S. Edwin	King and Martyr	England —		633
9.	S. Guislain	Abbot —	—		681
10.	S. Paulinus	Archbishop of York, C.	—		644
11.	S. Ethelburge	Virgin and Abbess	England —		664
16.	S. Gall	Abbot —	Ireland —		646
16.	S. Mummolin	Bishop of Noyon	—		691
17.	S. Anstrudis	Virgin and Abbess	—		688
18.	S. Monon	Martyr —	Scotland		

	Names of SS.	*Titles.*	*Natives of*	*Born.*	*Died.*
	21. S. Fintan	Abbot —	Ireland —		634
	23. S. Romanus	Archbishop of Rouen, C.	France —		639
	28. S. Faro	Bishop of Meaux, C.	—		672
	31. S. Foillan	Martyr —	Ireland —		655
Nov.	2. S. Vulgan	Confessor, Patr. of Lens	England		
	3. S. Wenefrid	Virgin and Martyr	Wales		
	3. S. Rumwald	Confessor —	England		
	5. S. Bertille	Abbot —	France —		692
	10. S. Justus	Abp. of Canterbury, C.	Rome —		627
	12 S Martin	Pope and Martyr	Tuscany —		655
	12. S. Livin	Bishop and Martyr	—		633
	13 S. Kilian	Priest —	Ireland		
	18 S. Hilda	Abbot —	England —		680
	20. S. Maxentia	Virgin and Martyr	Ireland		
	21. S. Columban	Abbot —	Ireland —		615
	23. S. Tron	Confessor —	Brabant		
Dec.	1. S. Eloy	Bishop of Noyon, C.	Catalact, Limoges	588	659
	3. S. Birinus	1st B. of Dorchester, C.	Rome —		650
	4. S. Siran	Abbot and Confessor	Berry —		655
	7. S. Fara	Virgin and Abbess	—		655
	8. S. Romaric	Abbot —	—		653
	12. S. Colman	Abbot —	Ireland —		659
	12. S. Valery	Abbot —	France —		622
	13. S. Jodac	Confessor —	—		669
	13. S. Aubert	Bishop of Cambray and	Arras		
	17. S. Begga	Widow, Abbess	—		698
	24. S Thrasilla, &c.	Virgins —	Rome		
	30. S. Maximus	Confessor —	—		662

EIGHTH CENTURY.

	Names of SS.	*Titles.*	*Natives of*	*Died.*
Jan.	4. S. Rigobert	Bishop of Rheims		
	11. S. Egwin	Bishop of Worcester	Britain	
	15. S. Bonitus	Gov. of Marseilles, B.	Auvergne	
	19. S. Blaithmaick	Abbot —	Scotland —	793
Mar.	1. S. Swidbert or	Swibert, B. C.	England —	713
	6. S. Chrodegang	Bishop of Metz, C.	Brabant —	766
	15. S. Zachary	Pope and Confessor	—	752
	19. S. Alcmund	Martyr —	England —	780
	20. S. Wulfran	Abp. of Sens, Ap. Mis. of Frise.	France	720
Ap.	11. S Gutlake	Hermit —	England —	714
	19. S. Ursmar	Bishop, Abbot of Laubes	Avesne —	713
	21. S. Malrubius	Martyr —	Ireland —	721

	Names of SS.	Titles.	Natives of	Born.	Died.
Ap. 22.	S. Opportuna	V. Abb. of Montreuil	France	—	770
May 6.	S. John Damascen	Father of the Church	—	—	780
7.	S. John of Beverly	Bishop and Confessor	England	—	721
8.	S. Gybrian	Priest —	Ireland		
12.	S. Germanus	Patr. of Constantinople	—		733
20.	S. Ethelbert	King of East-Anglia, M.	England	—	793
25.	S. Aldhelm	Bishop —	England	—	709
25.	S. Dumhade	Abbot —	—	—	717
27.	S. Bede	C. Father of the Church	England	673	735
June 5.	S. Boniface	M. Abp. of Mentz. Ap. of Ger.	England	680	755
6.	S. Claude	Abp. of Besancon, C.	France	603	703
18.	S. Marina	Virgin —	Bithynia		
21.	S. Leupedus	Abbot —	Evreux	—	738
25.	S. Adelbert	Confessor —	England	—	740
July 1.	S. Rumold	B. M. Patron of Mechlin	—	—	775
3.	S. Guthagon	Recluse —	Ireland		
4.	S. Bertha	Widow, Ab. of Blangy	—	—	725
7.	S. Willibald	Bishop of Aichstadt, C.	England	704	790
7.	S. Hedda	Bishop and Confessor	England	—	705
8.	S. Withburge	Virgin —	England	—	743
11.	S. Hidulphus	Bishop and Abbot	Bavaria	—	707
13.	S. Turiaf	Bishop of Dol	Britanny	—	749
15.	S. Plechelm	B. C. Ap. of Guelderland	Scotland	—	732
17.	S. Turninus	Confessor —	Ireland		
20.	S. Ulmar	Abbot —	Picardy	—	710
22.	S. Meneve	Abbot —	Anjou	—	720
Aug. 13.	S. Wigbert	Abbot and Confessor	England	—	747
25.	S. Gregory	Abbot —	—	—	776
29.	S. Merri	Abbot —	Autun	—	700
31.	S. Cuthburge	Queen, V. Ab.	England	—	700
Sept. 5.	S. Bertin	Abbot —	Switzerland	597	709
5.	S. Alto	Abbot —	Scotland		
7.	S. Madelberte	V. Abbess of Maubeuge	—	—	705
7.	S. Alimund and	Tilbecht, BB. of Hexam	England	780-	789
8.	S. Corbinian	Bishop of Frisingen, C.	France	—	730
8.	S. Disen	Bishop and Confessor	Ireland	—	700
9.	S. Bettelin	Hermit —	England		
17.	S. Lambert	B. of Maestricht, M.	Maestricht		709
23.	S. Adamnan	Abbot —	Raphoe, Ireland	626	705
24.	S. Chuniald	Priest —	Scotland		
25.	S. Ceolfrid	Abbot —	Bernicia	—	716
28.	S. Liosba	Abbot —	England	—	779
Oct. 1.	S. Fidharleus	Abbot —	Ireland	—	762
11.	S. Gummar	Confessor —	Brabant	—	774
12.	S. Wilfrid	Bishop of York, C.	England	634	709
14.	S. Burckard	Bishop —	England	—	752
15.	S. Tecla	Virgin and Abbess	England		

	Names of SS.	*Titles.*	*Natives of*	*Born.*	*Died.*
Oct.	16. S. Lullus	Archbishop of Mentz, C.	England	—	786
	17. S. Andrew of	Crete, Martyr	—		701
	19. S. Frideswide	Virgin, Patr. of Oxford	England		
	20. S. Aidan	Bishop of Mayo	—		768
Nov.	3. S. Hubert	Bishop of Liege, C.	Aquitain	—	727
	6. S. Winoc	Abbot			
	7. S. Willibrord	1st Bishop of Utrecht, C.	England	658	738
	7. S. Werenfrid	Confessor and Priest	England		
	8. S. Wellehad	Bishop of Bremen, Ap.	Saxony, England		
	12. S. Lebwin	Patron of Deventer, C.	England	—	772
	13. S. Constant	Priest and Anchoret	Ireland	—	777
	27. S. Virgil	Bishop of Saltzburgh, C.	Ireland	—	784
	28. S. Stephen the	Younger, Martyr	Constantinople	714	764
Dec.	3. S. Sola	Hermit —	England	—	790
	12. S. Eadburge	Abbot —	—		751
	13. S. Othilia	Virgin and Abbess	Strasburg		772
	18. S. Winebald	Abbot and Confessor	—		760
	19. S. Samthana	Virgin and Abbess	Ireland	—	738

NINTH CENTURY.

	Names of SS.	*Titles.*	*Natives of*	*Born.*	*Died.*
Jan.	2. S. Adelard	Abbot —	France	753	827
Feb.	3. S. Anscharius	Bishop of Bremen, C.	—		865
	4. S. Rembert	Abp. of Bremen, C.	Flanders	—	888
	11. The Empress	Theodora —	—		867
	12. S. Benedict of Aman	Abbot —	Languedoc		821
	25. S. Tarasius	Patr. of Constant. C.	—		806
Mar.	11. S. Eulogius	Priest and Martyr	Cordova	—	859
	13. S. Nicephorus	Patr. of Constant. C.	—		828
	13. S. Theophanes	Abbot —	—		818
	26. S. Ludger	B. of Munster, Ap. of Sax.	Friesland	743	809
April	2. S. Ebba, &c.	Abbot, Martyrs	England	—	870
	2. B. Constantine II.	King of Scotland	Scotland	—	874
	3. S. Nicetas	Abbot —	Bithynia	—	824
	4. S. Plato	Abbot —	Constantinople	734	813
	6. S. Prudentius	Bishop of Troyes, C.	Spain	—	861
	13. S. Guinoch	Bishop and Confessor	Scotland	—	838
	26. S. Paschasius Radbert	Abbot and Confessor	France	—	865
June	1. S. Wistan	Prince of Mercia, M.	England	—	849
	14. S. Methodius	Patr. of Constant. C.	Sicily	—	846
	21. S. Ralph	Abp. of Bourges, C.	France	—	866
July	5. S. Modwena	Virgin —	Ireland	—	840
	11. S. Drostan	Abbot —	Scotland	—	809

	Names of SS.	Titles.	Natives of	Born.	Died.
July 15.	S. Swithin	B. Patr. of Winchester, C.	England	—	862
17.	S. Leo IV.	Pope and Confessor	Rome	—	855
18.	S. Frederic	Bishop of Utrecht, M.		—	838
18.	S. Odulph	Canon of Utrecht, C.	France		
Aug. 2.	S. Alfrida	Virgin —	England	—	834
22.	S. Andrew	Deacon and Confessor	Ireland	—	880
Sept. 4.	Translation of St	Cuthbert —		—	875
4.	S. Ida	Widow			
17.	S. Columba	Virgin and Martyr		—	853
21.	S. Maura	Virgin —	Champagne		850
Oct. 7.	S. Osith	Virgin —	Quarendon		870
22.	S. Nunilo, &c.	Virgins and Martyrs		—	851
22.	S. Donatus	Bishop of Fiesali		—	816
23.	S. Ignatius	Patr. of Constantinople		—	878
28.	S. Ne t	Anchoret and Confessor		—	883
Nov. 4.	S. Taannicius	Abbot —	Bithynia	—	845
4.	S. Clarus	Martyr —	England	—	894
20.	S. Edmund	King and Martyr	England	—	870
20.	S. Humbert	B. of the East Angles, M.	England	—	870
22.	S. Theodorus	Studite, Abbot		—	821
24.	SS. Flora and Mary,	Virgins and Martyrs		—	851
Dec. 13.	S. Kenelm	King and Martyr	England	—	820
16.	S. Ado	Abp. of Vienne, C.	France	800	875
21.	S. Edburge	Virgin —	England		
22.	S. Cyril, &c.	Confessors —	Thessalonica		846
27.	S. Theodorus Grapt,	Confessor			

TENTH CENTURY.

	Names of SS.	Titles.	Natives of	Born.	Died.
Feb. 29.	S. Oswald	Bishop of Worcester	England	—	992
Mar. 14.	S. Maud or	Mathildis, Q. of Germany		—	968
18.	S. Edward	King and Martyr	England	962	979
Apr. 15.	S. Munde	Abbot —	Scotland	—	962
23.	S. Adalbert	Bishop of Prague, M.	Bohemia	956	998
23.	S. Gerard	Bishop of Toul, C.	Cologne	—	994
May 11.	S. Mayeul	Abbot of Cluni, C.	Avignon	906	994
19.	S. Dunstan	Abp. of Canterbury, C.	England	—	988
22.	S. Bobo	Confessor —	Provence	—	985
July 4.	S. Ulric	Bishop of Ausburg, C.	Germany	893	973
4.	S. Odo	Abp. of Canterbury, C.	England	—	961
8.	S. Gumbald	Abbot —	S. Omer	—	903
Aug. 1.	S. Ethelwald	Bishop of Winchester, C.	Winchester		984
Sept. 14.	S. Cormac	Bishop of Cashel, King	Ireland	—	908

	Names of SS.	*Titles.*	*Natives of*	*Born.*	*Died.*
Sept. 16.	S. Editha	Virgin —	England	961	984
28.	S. Wenceslas	Duke of Bohemia, M.	Bohemia —		938
Oct. 3.	S. Gerard	Abbot —	County of Namur		959
13.	S. Gerald	Count of Aurillac, C.	—	855	909
31.	S. Wolfgang	Bishop of Ratisbon	—		994
Nov. 1.	S. Harold VI.	King of Denmark, M.	—		980
4.	S. Brinstan	Bishop of Winchester	—		934
18.	S. Odo	Abbot of Cluni	Tours	879	942
26.	S. Nicon	Confessor —	Pontus —		998
26.	S. Conrad	Bishop of Constance, C.	—		976
29.	S. Radbod	Bishop of Utrecht, C.	—		918
Dec. 9.	S. Wulfhilde	Virgin and Abbess	England		
16.	S. Alice	Empress —	Burgundy —		999
20.	S. Paul of Lantrus	Hermit —	—		956

ELEVENTH CENTURY.

	Names of SS.	*Titles.*	*Natives of*	*Born.*	*Died.*
Jan. 1.	S. Odilo	6th Abbot of Cluni	France —		1049
18.	S. Ulfrid or	Wolfred, B. M.	Britanny —		1023
19.	S. Canutus	King of Denmark, M.	Denmark		1086
19.	S. Wulstan	Bishop of Worcester, C.	Warwick. Eng.	1008	1095
25.	S. Popo	Ab. of Sta. S. Ved. Mare.	—		1048
Feb. 5.	S. Alice or Adelaide	Virgin and Abbess	— —		1015
7.	S. Romuald	Ab. F. of O. Camaldoli, C.	Ravenna		1027
15.	S. Sigefride	Bishop, Apos. of Sweden,	York, England		1002
23.	S. Peter Damian	Cardinal, Bishop of Ostia,	Ravenna	988	1072
Mar. 3.	S. Cunegunda	Empress —	—		1040
Apr. 5.	S. Gerald	Abbot of Seauve	—		1095
8.	S. Walter	Abbot —	Picardy		
19.	S. Leo IX.	Pope and Confessor	Alsace —	1002	1054
19.	S. Elphege	Abp. of Canterbury, M.	England		1012
24.	B. Robert	—	—		1067
May 4.	S. Godard	Bishop of Hildesheim, C.	Bavaria —		1038
3.	S. Stanislas	Bishop of Cracow, M.	Poland	1030	1079
25.	S. Gregory VII.	Pope and Confessor	—		1085
30.	S. Walstan	Confessor —	England —		1016
June 7.	S. Godeschalc, &c.	Martyrs —	—		1066
10.	S. Margaret	Queen of Scotland	England —		1093
12.	S. Eskill	Bishop and Martyr	England		
15.	S. Bernard of	Menthan, Confessor	Savoy —		1008
19.	S. Boniface Ord. Camaldoli,	Abp. Ap. of Russia, M.	Saxony		1009
27.	S. Ladislas I.	King of Hungary	Hungary	1041	1095

	Names of SS.	Titles.	Natives of	Born.	Died
June 29.	S. Hemma	Widow —	—		1045
July 1.	S. Theobald	Confessor —	Provins in Brie	1017	1066
12.	S. John Gualbert	Abbot —	Florence		1073
15.	S. Henry II.	Emperor —	Bavaria	972	1024
24.	S. Romanus, &c.	MM. PP. of Muscovy	—		1010
29.	S. Olaus or Olave	King of Norway, M.	Norway —		1030
Aug 15.	S. Arnoul	Bishop of Soissons, C.	France —		1087
27.	S. Malrubius	Hermit and Martyr	Scotland		1040
Sept. 2.	S. Stephen	King of Hungary, C.	—	977	1038
2.	S. William	Bishop of Roschild, C.	England —		1067
12.	S. Guy	Confessor —	—		1033
19.	S. Lucy	Virgin —	Scotland —		1090
24.	S. Gerard	Bishop of Chonad	Venice —		1046
26.	S. Nilus the	Younger, Abbot	Calabria	910	1005
Oct. 13.	S. Edward	King and Confessor	England —		1012
13.	S. Colman	Martyr —	Ireland		
14.	S. Dominic	Loricatus, Confessor	—		1060
Nov. 20.	S. Bernward	Bishop of Hildesheim, C.	—		1021
Dec. 4.	S. Anno	Abp. of Cologn, C.	—		1075
4.	S. Osmund	Bishop and Confessor	Normandy		1099

TWELFTH CENTURY.

	Names of SS.	Titles.	Natives of	Born.	Died.
Jan. 12.	S. Aelred	Ab. of Rieval in Yorks.	Britanny	1109	1166
19.	S. Henry	Abp. of Upsal, Martyr	Britanny —		1151
Feb. 4.	S. Gilbert	Ab. Found. of the Gilbert.	Sempring. Eng.	1084	1190
8.	S. Stephen	Abbot — —	Auvergne		1124
10.	S. William of Maleval, Herm. Ins. of Guliel.		France —		1157
13.	S. Martinianus	Hermit — —	Cæsarea —		1124
20.	S. Ulrick	Recluse —	Dorset, Eng.		1154
24.	B. Robert of Arbrissel, Arch. Priest, &c.		Arbrissel —		1117
Mar. 2.	Charles the Good	Earl of Flanders	—		1124
24.	S. William	Martyr, Child	Norwich	1123	1137
Apr. 1.	S. Hugh	Bishop of Grenoble, C.	Chateau-neuf.	1053	1132
6.	S. Celsus or Ceallach	Archbishop of Armagh	Ireland —		1129
7.	S. Aibert	Recluse —	Espair, Tour.	1060	1140
13.	S. Caradoc	Priest and Hermit	Brecknockshire		1124
14.	S. Benezet	Patriarth of Avignon	France —		1184
16.	S. Dricon	Recluse —	Epinoy, Flanders		1186
16.	S. Mans or Magnus	Bishop and Martyr	Scotland		1104
17.	S. Stephen	Abbot of Citeaux, C.	Englishman		1134
18.	S. Galdin	Archbishop of Milan	Milan —		1176

Names of SS.	Titles.	Natives of	Born.	Died.
Apr. 21. S. Anselm	Abp. of Canterbury, C.	Aoust	1033	1109
29. S. Robert	Abbot of Molesme	France —	1018	1110
29. S. Hugh	Abbot of Cluni, C.	—		1109
30. S. Ajutre	Recluse, Confessor	Normandy		1131
May 6. S. Avertin	Confessor —	—		1189
8. S. Peter	Abp. of Tarentaise	France —		1174
10. S. Isidore of Madrid	Patron of Madrid	Spain —		1170
16. S. Ubaldus	Bishop of Gubio	Italy —		1160
17. S. Silave	Bishop and Confessor	Ireland —		1100
18. S. Eric	King of Sweden, Martyr	Sweden —		1151
20. B. Yoo	Bishop of Chartres, C.	France —		1115
21. S. Godrick	Hermit —	England —		1170
June 4. S. Walter	Abbot of Fontenelle	England —		1150
6. S. Norbert	Abp. of Magdeburg, C.	Dut. of Cleves	1080	1134
7. S. Robert	Abbot —	England —		1159
8. S. William	Archbishop of York, C.	England —		1154
18. S. Elizabeth of	Sconauge, Abbess	—		1165
25. S William of	Monte Vergine	Piedmont		1142
26. S. Anthelm	Bishop of Bellay, C.	—		1178
26. The Venerable	Raingarda, Widow	France —		1135
July 2. S. Otho	Bishop of Bamberg, C.	Swabia —		1139
18. S. Bruno	Bishop of Segni, C.	Piedmont —		1125
31. S. Helen of	Skofde, Martyr	Sweden —		1160
Aug. 3. S. Waltheof	Abbot of Melrose, C.	England —		1160
20. S. Bernard	Abbot —	Burgundy	1091	1153
21. S. Richard	Bishop of Andria, C.	England		
Sept. 4 S. Rosalia	Virgin —	Sicily —		1160
17. S. Hildegardis	Virgin and Abbess	Germany	1098	1179
Oct. 4. S. Bruna	Founder of the Carthus.	Cologn —	1030	1101
Nov. 3. S. Malachy	Abp. of Ardmagh, C.	Ireland —		1148
8. S. Godfrey	Bishop of Amiens, C.	Soissons —		1118
13. S. Homobonus	Merchant, Confessor	Lombardy		1197
14. S. Laurence	Abp. of Dublin, C.	Ireland —		1180
15. S. Leopold	Marquis of Austria, C.	—		1136
Dec. 29. S. Thomas	Abp. of Canterbury, M.	London —	1117	1170

THIRTEENTH CENTURY.

Names of SS.	Titles.	Natives of	Born.	Died.
Jan. 16. 5 Friars Minors	Martyrs —	—		1220
23. S. Raymund	Confessor —	Pennafort, Spain	1175	1275
28. S. Margaret	Princess of Hungary, V.	Hungary —		1271
31. S. Peter Nolasco	C. Found. O. L. R. Cap.	Languedoc	1189	1258
31. S. Serapion	Martyr —	England —		1240

	Names of SS.	Titles.	Natives of	Born.	Died.
Feb.	8. S. John of Matha	F. of O. of Trinitar.	Faucon, Prov.	1169	1213
	22. S. Margaret of	Cortona, Penitent	Alviano, Tusc.		1297
Mar.	7. S. Thomas of	Aquino, D. of the Church, C.	—	1226	1274
Apr.	1. S. Gilbert	Bishop of Caithness	Scotland —		1240
	3. S. Richard	Bishop and Confessor	England	1197	1253
	6. S. William	Abbot of Eskille, C.	Paris —	1105	1203
	7. S. Herman Joseph	Confessor —	Cologne —		1226
	8. B. Albert	Patriarch of Jerusalem	Castro di Gualteri		1214
	15. S. Peter Gonzales	Patr. of Mariners, C.	Astorga, Spain	1190	1246
	27. S. Zeta	Virgin —	Italy —		1272
	29. S. Peter	Martyr —	Italy —	1205	1252
May	5. S. Angelus	Carmelite Friar, M.	Jerusalem		1225
	16. S. Simon Stock	Confessor —	England —		1265
	19. S. Peter Celestine	Pope and Confessor	Apulia —	1221	1296
	30. S. Ferdinand III.	King of Cast. and Leon	Spain —	1198	1252
June	4. S. Walter	Abbot —	Rome		
	13. S. Antony of Padua,	Confessor —	Lisbon —	1195	1231
	23. S. Mary of Oignies	—	Brabant —		1213
July	8. B. Theobald	Abbot —	France —		1247
	14. S. Bonaventure	Card. B. D. of the Church	Tuscany	1221	1274
	20. S. Ceslas	Confessor —	Poland —		1242
	24. S. Cunegundes	Virgin —	Hungary —		1292
	29. S. William	Bishop of St Brieve, C.	Britanny —		1234
Aug.	4. S. Dominick	Confessor —	Spain —	1170	1221
	12. S. Clare	Virgin and Abbess	Assisium	1193	1253
	16. S. Hyacinth	Confessor —	Silesia —	1187	1257
	19. S. Lewis	Bishop of Toulouse, C.	Provence	1274	1297
	23. S. Philip Beniti	Confessor —	Florence —		1285
	25. S. Lewis	King of France	Poissy —	1215	1270
	27. S. Hugh of Lincoln,	Martyr —	—		1255
	31. S. Raymund Nonnatus,	Confessor —	Catalonia	1204	1240
	31. S. Isabel	Virgin —	France —	1225	1270
Sept.	2. B. Margaret	Virgin and Martyr	Louvain —		1200
	4. S. Rosa of Viterbo	Virgin —	—		1252
Oct.	2. S. Thomas	Bishop of Hereford	England —		1282
	4. S. Francis of	Assisium, Confessor	Italy —	1182	1226
	13. 7 Friar Minors	Martyrs —	—		1221
	17. S. Hedwiges	Dutchess of Poland, W.	—		1243
Nov.	15. S. Gertrude	Virgin and Abbess	Upper Saxony		1292
	16. S. Edmund	Abp. of Canterbury, C.	England —		1242
	17. S. Hugh	Bishop of Lincoln	Burgundy	1140	1200
	19. S. Elizabeth of	Hungary, Widow	Hungary —	1207	1231
	20. S. Felix of Valvis	Confessor —	—	1127	1212
	26. S. Sylvester of	Gozzolini, A. of Osimo	Italy —	1177	1267

FOURTEENTH CENTURY.

	Names of SS.	*Titles.*	*Natives of*	*Born.*	*Died.*
Feb.	4. S. Andrew Corsini	Bishop of Fiesoli, C.	Florence	1302	1373
Mar.	22. S. Catherine of	Sweden, Virgin	Sweden —		1381
April	10. S. Mechtildes	Virgin and Abbess	Islebe —		1301
	14. S. Antony, &c.	Martyrs —	Lithuania —	1329-81	
	14. B. Ledwina or	Lydwid, Virgin	Holland —	1380	
	16. S. Joachin of	Sienna, Confessor	Sienna —		1380
	20. S. Agnes of Monte	Pul, Virgin and Abbess	Monte Pulciano		1317
	30. S. Catharine	Virgin —	Sienna —		1380
May	9. S. Nicholas	Bishop of Lincopen, C.	Sweden —		1391
	9. S. Brynoth	Bishop of Scara, C.	Sweden —		1317
	16. S. John Nepomucen	Martyr —	Bohemia	1330	1383
	22. S. Yvo	Confessor —	Britanny —	1253	1303
June	7. S. Menadec	Bishop of Vannes, C.	—		1302
	10. B. Henry of	Treviso, Confessor	Bolsano —		1315
	19. S. Juliana Falconieri,	Virgin —	Italy —	1270	1340
July	5. S. Peter of Luxemburg,	Card. B. of Metz, C.	Lorrain —	1369	1387
	7. S. Benedict XI.	Pope and Confessor	Treviso	1240	1304
	8. S. Elizabeth	Queen of Portugal	—	1271	1336
	31. S. John Columbini	Confessor —	Sienna —		1367
Aug.	10. S. Roch	Confessor —	—		1327
	18. S. Clare	Virgin —	Monte Falco	1275	1308
	21. S. Bernard Ptolemy,	Founder of the Olivetans,	Sienna	1272	1348
Sep.	10. S. Nicholas of	Tolentino, Confessor	S. Angelo	1245	1306
	27. S. Elzear and	Delphina —	Provence	1295	1323-69
Oct.	8. S. Bridget	Widow —		1304	1373
	10. S. John of	Bridlington, Confessor	England —		1375
Dec.	7. S. Peter Paschal	Bishop and Martyr	Spain —		1300

FIFTEENTH CENTURY.

	Names of SS.	*Titles.*	*Natives of*	*Born.*	*Died.*
Jan.	13. S. Veronica	— —	Milan —	1445	1497
Mar.	4. S. Casimir	Prince of Poland	Poland —	1458	1482
	6. B. Colette	Virgin and Abbess	Corbie, Picardy	1380	1447
	9. S. Francis	W. Found. of Collatines	Rome	1384	1440
	9 S. Catharine of	Bologna, V. Ab. of Poor	Clares —		1463
	24. S. Simon an Infant	Martyr —	Trent —		1475

	Names of SS.	Titles.	Natives of	Born.	Died.
April 5.	S. Vincent Ferrer	Confessor —	Valentia —	1357	1419
20.	S. James of	Sclavonia, Confessor	Dalmatia —		1485
May 10.	S. Antoninus	Abp. of Florence, C.	Italy —	1389	1459
13.	S Peter Regalati	Confessor —	—		1456
20.	S. Bernardin of	Sienna, Confessor	Sienna —	1380	1444
June 1.	S. Peter of Pisa	F. of the Herm. of S. Jer.	Italy —	1355	1435
12.	S. John of Sahagun,	C. Her. of the Or. of St	Aug. Spain		1479
Sept. 5.	S. Laur. Justinian	1st Pat. of Venice, C.	Venice —	1380	1455
Oct. 23.	S. John Capistran	Confessor —	Anjou —	1385	1456
Nov 13.	S. Didacus	Confessor —	Spain —		1463
28.	S. James of	La Marca of Ancona, C.	Italy —		1476

SIXTEENTH CENTURY.

	Names of SS.	Titles.	Natives of	Born.	Died.
Feb. 4.	S. Jane	Queen of France	France —	1464	1505
Mar. 8.	S. John of God	Foun. of Or. of Charity, C.	Portugal	1493	1550
April 2.	S. Francis of Paula	F. of O. of Minims,	Paula in Calabria	1416	1508
May 5.	S. Pius V.	Pope and Confessor	Italy —	1504	1572
17.	S. Paschal Baylon	Confessor —	Spain —	1540	1592
21.	S. Felix of	Cantalicio, Confessor	Italy —	1513	1587
24.	S. Philip Neri	Confessor —	Florence	1515	1595
June 21.	S. Aloysius Gonzaga,	Confessor —	Castiglione	1568	1591
July 9.	MM. of Gorcum	—	—		1572
20.	S. Jerom Æmiliani,	Confessor —	Venice —		1537
31.	S. Ignatius of Loyola	C. F. of the Soc. Jesus,	Spain —	1491	1556
Aug. 7.	S. Cajetan of	Thienna, Confessor	Lombardy	1480	1547
Sept. 14.	S. Catharine of	Genoa, Widow	Genoa —	1447	1510
18.	S. Thomas of Villa Nova,	Abp. of Valencia, C.	Spain —	1488	1555
Oct. 9.	S. Lewis Bertrand	Confessor —	Spain —	1526	1581
10.	S. Francis Borgia	Confessor —	Spain —	1510	1572
15.	S. Teresa	Virgin, Foundress of the Reformation of the Barefooted Carmelites,	Spain —	1515	1582
19.	S. Peter of	Alcantara, Confessor	Spain —	1492	1562
Nov. 4.	S. Charles Borromeo	Card. Abp. of Milan, C.	Italy —	1538	1584
10.	S. Andrew Avellino	Confessor —	Km. of Naples	1520	1590
13.	S. Stanislas Kostka	Confessor —	Poland —	1550	1568
24.	S. John of the Cross,	Confessor —	Spain —	1542	1591
Dec. 3.	S. Francis Xavier	Apos. of the Indies, C.	Navarre —	1506	1552
13.	B. John Marinoni	Confessor —	Venice —	1490	1562

SEVENTEENTH CENTURY.

Names of SS.	*Titles.*	*Natives of*	*Born.*	*Died.*
Jan. 29. S. Francis of Sales	Bishop of Geneva, C.	Sales —	1567	1622
Feb. 4. MM. of Japan				
Mar. 23. S. Alphonsus Turibius,	Abp. of Lima, C.	Leon —	1538	1606
Ap. 24. S. Fidelis	Martyr —	Sigmaringen	1577	1622
May 24. S. John de Prado	Martyr			
25. S. Mary Magd. of	Pazzi, Virgin	Florence	1566	1607
June 15. S. Greg. Lew. Barbadigo,	Car. B. of Padua, C.	Venice —	1625	1697
16. S. John Fran. Regis.	Confessor —	Languedoc	1597	1640
July 14. S. Camillus de Lellis	Confessor —	Km. of Naples	1550	1614
19. S. Vincent of Paul	Confessor —	Gascony	1576	1660
24. S. Francis Solano	Confessor —	Spain —	1549	1610
Aug. 21. S. Jane Frances de Chantal,	W. Ab.	Burgundy	1573	1641
27. S. Joseph Calasanctius,	Confessor —	Spain —		1648
30. S. Rose of Lima	Virgin —	Lima —	1586	1617
Sept. 18. S. Joseph of	Cupertino, Confessor	Km. of Naples	1603	1663

EIGHTEENTH CENTURY.

Feb. 5. S. MM. of China

As it is difficult to determine to what age the following Saints belong, we put them together in this place.

Names of SS.	*Titles.*
April 2. S. Bronacha	Virgin and Abbot
May 8. S. Odrian	Bishop
16. S. Abjesus	Bishop and Martyr
16. S. Abdas	Bishop and Martyr
17. S. Maden	Confessor
17. S. Maw	Confessor
22. S. Conall	Abbot

		Names of SS.	Titles.
June	4.	S. Burian	
	11.	S. Tochumra	Virgin
	24.	S. Bartholomew	
July	4.	S. Finbar	Abbot
	5.	S. Edana	Virgin
	22.	S. Dabius	Confessor
	24.	S. Lewine	Virgin and Martyr
	27.	S. Congall	Abbot
Sept.	2.	S. Maws	Confessor
	7.	S. Grimonia	Virgin and Martyr
	7.	S. Eunan	Bishop
	9.	S. Osmanna	Virgin
Oct.	7.	S. Marcellus, &c.	Martyrs

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